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Thirty-Fifth Anniversary of the Young Women's Department

Highlights of the Young Women's Department

By IDA B. LITTLE, General Young Women's Secretary

THERE is keen satisfaction in retrospect if what you see is strong, vibrant, full of promise. The Young Women's Department is a case in point. While obstacles may have been met during the years, these have been largely overcome or passed. Then trend has been consistently forward.

In 1928, at the Buffalo Convention, the twenty-fifth anniversary of the Department was celebrated. Ten years have passed since then. May we hear the story that thirty-five years of history can tell.

In 1903, a very important and far-reaching decision was made by the Women's General Missionary Society sitting in convention at First Church, Allegheny, now N. S. Pittsburgh. It was to form a department to include the societies between the Junior Missionary Society and the Women's Society, or the Young Women's Department.

When the Junior Department was formed in 1892, it was decided that the Young Women's societies should be included under the leadership of the Junior Secretary. It is evident that this plan did not meet the needs fully else the separate department would not have been proposed a decade later. Mrs. T. D. Mellon, Mrs. N. L. Wallace, Mrs. J. A. Alexander and the present incumbent have served in turn as secretary of the Department.

The new set-up met with the approval of the church and societies began to multiply in sections near the center of the church and gradually spread to the limits of the home church and into three of our foreign fields.

According to the records, sixty-five societies with seventeen hundred fifteen members cooperated in forming the Department. Today the societies have increased in number more than nine times, and the membership seven-fold. Hundreds of societies have been formed during these years, fully one thousand and fifty. The figures for 1938 are not available at this time, but 1937 showed 613 societies with 12,148 members, in America.

When the Department became a fact and a growing concern, conventions took cognizance of it. In 1905, the Young Women were asked to undertake the support of a special object in addition to their pledges to the regular work. The thought was that the object would be special only in that its maintenance would be the responsibility of the Young Women. The object chosen was the salaries of four missionaries, home and foreign. The board was charged with the selection of the workers. This was in 1906. The first appointments consisted of Miss Sue Cooper, India, and Miss Anna Torrance, a home mission worker. Others who have served are Dr. Anna Watson, Egypt; Eleanor Maconachie, India; Christianita Totten, Negro Department; Margaret Beveridge, Mrs. J. W. Pollock, Mrs. Hazel Birnbach, Elizabeth McMillan, Margaret Meyer, Mountain work; Laura Sawhill and Sallie E. Dickey, Presbyterial workers; and the present workers, Mrs. Ruth Lobaugh Walker, Ethiopia; Mary E. Coie, The Sudan; Mrs. Eva J. Adams, R.N., Jubilee Hospital; Helen McLenahan, Frenchburg; Mary Jamieson, Presbyterial worker. In 1921, a new additional object was accepted by the Department, the support of Pasrur G.B.S., which became permanent in 1926. In 1908, the report of receipts for the Special, was $1,638. The present askings are $8,630.

1906 was also noteworthy in that the convention of that year in Des Moines, Iowa, voted to the societies of this Department full membership in the WGMS, including representation as delegates at general conventions in the same proportion as women's societies.

Again 1906 majored! On this year an editor for the Young Women's Department was appointed by the Magazine Committee. She was Miss Sarah Reid of Springfield, Ohio. The hope of the Magazine editor was that the young women of the church would avail themselves of this opportunity of sharing their talents with the readers of the Magazine. She was somewhat disappointed in the response. In 1912, the Secretary of Young Women was made the editor of the Department's pages. A varied policy has obtained these last years. Many societies have shared in giving ideas about their year books in particular; also about presbyterial meetings.

The Topeka Convention, 1907, discussed the possibility of having a common or uniform name for societies between Junior graduation age and the ordinary Young Women's group. The name finally adopted was Mission Circle.

While the presbyterials were authorized in the fall of 1903 to elect secretaries to care especially for young women's organizations, there must have been slow response, for in 1909, at the convention in Buffalo, presbyterials were urged to appoint this particular secretary. Today only the small presbyterial of Uncompahgre and the larger one of Vermont do not have this officer. Since Tennessee Presbyterial does not function as a presbyterial due to distance and expense, it is not being considered in this connection.

It was in 1914 that the Young Women's Department assumed full

charge of its work, gathering reports from its societies and making its own recordings. This same year the Standard of Efficiency was approved for use of both the Women's and Young Women's Societies. This year, 1938, societies are almost one hundred per cent "efficiency conscious,"—not that this per cent is earned by a majority of societies, but the tendency is in that direction.

Further progress in efficiency was made in 1932. The convention meeting in Columbus adopted a simplified form of efficiency standard for the use of societies of high school age. Six years before this, the banner idea for certain accomplishments by presbyterials was offered and adopted. This took place at the convention in Monmouth, Illinois. Ten Points Pennant is the designation of this standard. It calls for presbyterial efficiency which means that every congregation has a responsibility in effecting this.

The plan to assist the girls in their society programs was brought forward by Mrs. J. C. Smith in 1933. These programs appear monthly in the Y.W. Department under the heading, Girls' Circle Program. Mrs. Smith has rendered valuable service.

Through the years societies have been encouraged to gain enlarged vision by means of intelligent missionary programs, mission study, the reading of missionary literature such as leaflets, the *Womens Missionary Magazine*, and other inspiring literature. Throughout the thirty-five years, the spectacular has not been prominent; rather the deliberate but finally progressive and intensive idea has prevailed.

The societies in foreign fields will be considered under a separate heading.

An increase in the number of societies and in membership registers interest. The fact that the monthly program is more intelligently carried out and that a spiritual interest is developing, cause a feeling of thankfulness. The financial response is no less a harbinger for good.

That those who labored before there was a Department may receive fair recognition, an effort was made to discover if possible what the early societies had done in the matter of finances. The Missionary Magazine gives the first statistics. Its first edition came out nearly ten years after the first known society (1878) began to function, so we must be satisfied with a report approaching correctness. $62,000 is the amount, including the report of the spring of 1903. It must be stated that a considerable portion of this amount was credited to "congregational" and "district work," which objects are no longer featured on the general report blanks.

From the spring of 1903 through the spring of 1937, *regular contributions* have reached the sum of $621,564.00; from 1908 to the spring of 1937, Young Women's Special reached the goodly sum of $161,089.62; and the annual Thank Offering, reported separate from the women's offering about 1908, reads $680,026.65. The grand total (not including 1938 figures), is $1,-

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The Missionary Society and Young Womanhood

THERE is every reason why American Christian young women, yes, all Christian young women, should be definitely allied with the cause of Missions, either as missionaries in fact or as supporters of the work in knowledge, prayer and gifts. Under the Women's General Missionary Society plan, each age group—children, girls and young women, and women—finds the place best suited to its normal development.

America has been literate to a greater or lesser degree for generations. In the last years especially our girls have been drilled in leadership in grade and high schools and in college and university. The home and the church have encouraged young women to seek to achieve success in many lines. In a more limited sense have they upheld their daughters in their stand for the cause of righteousness, devotion to a religious calling, yet some homes and some churches have been most zealous in their promotion of the mission cause. Through more than six hundred societies in America, six in India, sixteen or more in Egypt and two in the Sudan, young womanhood is giving expression to its belief in the greatest business on earth, the giving of the Gospel to a thirsty, hungry world.

We shall hear first from our sisters across the sea. They will tell of their hopes and their difficulties in training the girls and young women to be good witnesses of the truth. Each country must proceed in the manner best suited to conditions as found there. We know the problems in America in home, school and church. We do not know the solution of all these problems! But we rejoice that the cause of missions is being advanced through the medium of the Young Women's Department, whether at home or on foreign soil. Hear the tale of society development in India, in Egypt and in the Sudan.

INDIA IN ACTION

India, with its age-long system of child marriage, robbed the land of girlhood even before the teens and of course of the older years. We are informed that this evil is being corrected. However, until Christian Missions began to lay hold of the finer senses of the people, there was little or no opportunity for India's girls. The Gospel of Jesus Christ is indeed the Good News of the ages. True freedom is possible only through Christ.

One of the agents of freedom is the school. Especially is the boarding school, headed by Christian teachers, a boon to those fortunate enough to find haven there. For many of the girls, it means home for the months of the school year with perhaps one short vacation or none at all, depending on distance or the expense of the trip.

It was in the Boarding school, popularly known as the *G.B.S.*, that the girls were introduced to what

we know in America as Young Women's work. So far as we were able to learn by looking over Magazine statistics, it was in 1908 that the first mention of a society was made. The society was designated as *G.B.S.;* the school was Sialkot School and Miss Fannie Martin was the missionary in charge. In 1909 the society was called *M.B.*, Mission Band, we presume. Until 1913 there was no further mention of a society and then it was at Martinpur, called a Girls' Society. Again for several years the records showed no society. 1925 reported a *Y.W.* society at Gurdaspur. Then followed Sargodha in 1927, Gujranwala in 1928, Sialkot in 1929 and Rawalpindi in 1933. Six societies with a membership of two hundred seventy-nine were reported in 1934. Probably because of a mistake in gathering the records, only three societies were reported in 1937, with one hundred sixty-one members.

India presents its first native Young Women's Secretary, Martha Maula Bakhsh, and her first report to us:

"In our Punjab church we have altogether five presbyterials: Gujranwala, Gurdaspur, Rawalpindi, Sialkot and Sargodha. In four of these presbyterials there are young women's societies. In each presbyterial there are other societies such as the Junior and Senior organizations. The missionary societies help in the evangelistic work in every way, some by going out and telling the Word, some by prayer and some by giving money.

"But my wish at this time is to tell something about our Young Women's societies. There are two hundred fourteen members in the six societies. These members not only try to do evangelistic work but also temperance work. They give out temperance literature, and by dramas and meetings, place the temperance message before the people. In all these things, by the grace of God, we are making progress. We do our work wholeheartedly and do it all with God's help and for Him.

"Finally, I would ask you to please remember our societies in your prayers that we might grow daily in numbers and make progress in our work."

Miss Laura Reynolds writes, "I might add that our Young Women's groups are much in the minority. Of the six societies, four of them are in our boarding schools. This department (Young Women's) was started about 1932, the first secretary being a missionary. After three years, Miss Martha Maula Bakhsh was appointed secretary. She is a teacher in our Sangla Hill Boarding School.

"One of our lacks out here in organizing is the lack of definite leadership as yet among our Indian women. Personally, I feel that I have so little time for this extra activity. As the church develops and we have a more widespread ability to read, the organized part of the work will make more progress."

Miss Reynolds sent the *original copy* of the report. From this she made a translation. In speaking of one part of the report, mention was made of the disbursement of the societies' money. The Y.W. Thank

Offering goes toward the support of a home missionary. There are donations to many other things. In this same report, through Miss Reynolds' explanation, it is learned that the Junior Thank Offering is used for the support of a bed in Sialkot Hospital.

No doubt, those of us who have never dealt with people just entering literacy understand but faintly what a task it is to put over a project such as a missionary society. Everything is so new. The idea of altruism is scarcely understood. Only the love of Christ makes all plain.

ACTION IN EGYPT

MARGARET A. WORK

Seventy years ago, when the American Mission was first opening schools for girls, there was little or nothing being done by anyone for the daughters of the Land of the Pharoahs. They thought girls could not learn.

But now should we write of the things the Government alone is doing for girls, it would take weeks and months of study for there are schools everywhere, primary and higher schools; there are teacher training and nurses' training schools; there are kindergartens, home economics and industrial arts schools. Physical education has a large place in the program. Egypt is an old country but she is awaking from a long sleep into a new national consciousness. Egypt is sending her young men and women on educational missions to Europe and America. They want to learn more art and science, mechanics and road-building, agriculture and government. These alert, loyal patriots are seeing things in other lands that they want to make their own. Through opened eyes, many of these who have been abroad are seeing Egypt's needs, and they want her to stand well among the nations.

The Egyptians are caring for sick and suffering, poor and blind. Some few doctors are volunteering their services for those unable to pay. Government clinics for care of eyes, fever hospitals and clinics for expectant mothers are frequent and free. Neat little hospitals well located are in most large communities, and doctors, many of them more or less well trained, are more or less faithful in the care of their patients. Nursing is a popular profession, midwifery honored, and even a few girls are aspiring to be doctors. Aviation and journalism are claiming the attention of Egyptian girls. Speaking French is fashionable! Music helps get a marriage certificate!

There are YWCA and Girl Guide groups in Cairo and Alexandria. Many of the leaders of this work have had training in or contact with our Mission work. Many from other faiths have been interested. There are international welfare groups, organizations for social betterment where Copt, Moslem and Protestant unite with other faiths to improve the conditions of this land with her new place among the nations, with her young King and Queen, this land of Joseph and Tutankhamoun.

AND WHY THIS CHANGE IN EGYPT? One of the factors is the Mission schools for girls. Yes, it

is only one factor for there are many other contributing elements. Hear something about the work and how it is done.

First. We have Mission schools for girls in Alexandria, Tanta, Mansura, Zagazig, Benha, Cairo (Ezbekiah and College for Girls), Beni Suef, Fayoum, Minia, Assiut (P.M. I. and Khayatt Schools), and in Luxor.

In practically all of these we have missionary societies, composed of the lower teen age girls or the typical upper grade and high school girls. The girls conduct their own devotional program, and information, more or less missionary in type, is shared by the various classes of the school. The custom in these schools is an annual Thank Offering and the White Gift, both of which are given for the help of local poor and other worthy objects. In recent years, very little has been given outside of Egypt, although small sums have gone to India, the Sudan, and Ethiopia; also, to the American Bible Society, which spends sums much larger than does Egypt for itself. A generous part of the Thank Offering is given to the work of the Synod of the Nile, although especially in the Delta most of the pupils who share in the offerings are Copts and Moslems; in some cases, six out of seven of the pupils!

Some of the schools have the older girls organized separately. These girls can find their material and present papers or talks in English and Arabic. These girls correspond to the senior high school groups, or Mission Circle girls, in America. (The former group discussed would be more like America's junior high group.) The older groups have their own gift and service projects.

Several of the schools have organized alumnae groups. Activities with such vary. Some are chiefly for the social and devotional encouragement of the girls themselves, with a White Gift and Thank Offering taken in most cases. Some make garments or other gifts for needy persons.

In some of our schools, the pupils and graduates are led into definite evangelistic work in their own communities, teachers accompanying them as they hold street Sabbath Schools, in prisons, village services and reading classes. Some have helped in clinic work. Some of these hold Daily Vacation Bible Schools, a great blessing to pupil and teacher alike. In most of our schools the graduates are organized and hold monthly meetings for devotional, social, and service programs.

Second. In every Mission community there are girls of school age whose parents have not sensed the need of their daughters having an education, or have felt the need too late, after they were too big to learn "alif, hey," (the alphabet), with the little girls. The Government ruling and popular attitude have raised the marriage age from twelve to sixteen and often twenty or higher. Many of these girls long for something more than learning housework at home with mother before they, too, are settled down to care for their own babies! It is to meet the need of girls like these

that there have grown up in all but two of our Mission Stations, clubs for non-school girls (called Nadis) meeting weekly or more often. Their hours and activities vary with local conditions. Several give elementary reading lessons, some writing and arithmetic, dictation and letter-writing. I think that all have handwork classes: knitting, dressmaking, and fancywork of various kinds. The girls usually provide the materials. Most of these classes are free; some charge a small membership fee, especially where cooking is taught, from which supplies are provided. Singing and games often have a prominent place. All emphasize the Bible lesson, the form depending on the type and ability of the group. Service for others is an inevitable result of real Christian teaching. This appears in the voluntary gifts, Christmas and Thank Offering, and sometimes in other ways.

In every case these Nadi groups gather in Mission buildings, whether city or village. Often elsewhere there are interested girls, but no suitable place of meeting or no available leader, hence it is too largely true that for the village girl conditions are today much as they were for her grandmother—nothing being done to give her the richer life in Christ.

Third. In all our Mission Stations and in some outlying places, we have Womens societies. In most cases, it is the younger women who are able to preside, to keep the roll and minutes, and to take part on the program. Often the older women, though willing and devout, have been uneducated and could not carry on alone. However, they form the faithful rank and file of the organization and are proud to have their daughters take the lead.

I know of only one Young Women's Missionary Society in Egypt for the study of missionary activities in other lands. This was recently organized in the Bible Training School in Tanta. We pray that its kind may extend to all Egypt. The new type of Bible woman being trained in Tanta Bible Women's School must be able to cope with new conditions as they are in Egypt today.

May we have your earnest prayers for these young women and for us, that we may have that heavenly vision needed for these new paths. Pray, too, for the young King and Queen of Egypt, in whose hands under God, so largely lies the future of this land, so old and yet so very new!

THE SUDAN IN ACTION

By UNA COIE

In the Fall of 1933 our first Young Women's Missionary Society was organized in Khartum North with a membership of twenty-six, composed mostly of teachers in the school and Bible women.

I had felt for some time that we ought to have a society, but I did not feel that I was the one qualified to undertake it since I had never had the privilege of being a member of a missionary society in the homeland. But perhaps the presence of a good supply of Junior Thank Offering boxes which had come out in a missionary box, and

the fact that there seemed to be no one else any freer to undertake it, gave me the temerity to do so.

During that year, Thank Offering was explained and the boxes given out. Our first offering was taken the following Spring and amounted to about seventy dollars!

After one year, some of our members withdrew to help organize a new young women's society in Omdurman. This society was organized in October of 1934 under the leadership of Miss Aulora McIntyre. There were eleven charter members which included Bible women of the congregation and a few Coptic women. At first monthly meetings were held in the homes of the members, but there was opposition from the Coptic priest when it came the turn of the Coptic women to entertain. Since then the meetings have been held in the church and the Coptic women seldom attend.

From the beginning the meetings have included a devotional or mission study period, followed by a sewing circle. The Society's first project was the piecing of a patchwork quilt which was afterwards sold. With this money, added to from monthly offerings, material has been bought and clothes made for the poor. Also, from time to time, contributions have been paid into the church.

For the past two years, an active interest has been taken in the Thank Offering which the Society has assigned to various kinds of local work. Stories of our mission fields and the book, "Congo Crosses," have helped to broaden their vision and interest in foreign missions. The present membership of the Omdurman Society is thirteen.

In the Khartum North Society we have a Thank Offering each year. The first year the offering was given towards the support of a Bible woman to open up work in Wad Medani where there had never been Bible women's work. One of the charter members of this society, our first secretary, was sent to open the work.

The second year the offering was dedicated to the opening up of work among the women in Port Sudan, where there, also, had been no Bible women's work. Again, a charter member of the Society was sent as a pioneer worker. The following year the offering was divided, a portion being sent to the work at Port Sudan and another portion for the needy at our own doors. Our last year's offering was sent to Mr. McClure to pay the salary of a teacher in the new school among the Anuaks. During last year, our society in Khartum North studied "Congo Crosses." The women were all much interested in the study.

As an outgrowth, or perhaps as a result of the encouragement of the two Young Women's Societies, a Women's Missionary Society was organized last year in Khartum, and this year an attempt has been made to get the young women in Khartum interested in having a society of their own. They have been having good meetings but so far have not been organized.

Our Young Women's Society in Khartum North has undertaken to sew clothes for the poor these last

two years. We have regular services for these poor each Sabbath morning on the Compound, and after the service, each one receives a loaf of bread. This bread is supplied by offerings from the local church members.

At present the Khartum North Society has twenty-four members on the roll. Some of our former members have been transferred to other places, so that while we have received some new members, our number is still about the same.

This year we have studied some tales of the work that is being accomplished in our other mission fields by way of continuing the interest in the regions beyond. At one meeting we had a very good report from Mr. McClure on the building of their little church in the South Sudan and the organizing of the village Sabbath Schools. During the year, material for dresses was bought. Thirty-five dresses were made and given to the poor for Christmas.

For two years we have had a combined Thank Offering service of the respective societies at which a suitable pageant was presented. The last year the combined offerings amounted to one hundred and twenty-five dollars.

We are still almost in our infancy and covet your prayers. Remember us that we may not lose our vision, but instead may reach out into broader activities and find many new avenues for service.

THIRTY-FIFTH ANNIVERSARY OF Y. W. DEPARTMENT

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462,680.27. Add to these figures the pre-department figures, and we report $1,524,680.27. (See Annual Report number of Magazine for the receipts to the *spring of* 1938.)

If it were possible to present in pageant form the work of the years; if those who have benefited by the efforts, (work, money and intercession), of the thousands of girls and young women who have held membership in societies or are still part of the Department, if all who have benefited could be presented to an audience or form a parade, would we exclaim in utter joy and praise, "What hath the Lord wrought!"

The past cannot be changed, but the Church of the future is challenged to do greater things than can now be imagined or hoped for. "The Lord hath done great things for us; whereof we are glad."

Why the Missionary Society in America?

MRS. DON P. MONTGOMERY
Youngstown, Ohio

SIR, give me that water that I thirst not. Then the woman left her waterpot, and went away into the city, and said to the people, 'Come see a man that told me all things. Can this be the Christ?' " With these words the Samaritan woman became one of the first evangelists.

"Jesus saith unto Mary, 'Touch me not; for I am not yet ascended unto the father; but go unto my brethren.' Mary Magdalene cometh and telleth the disciples, 'I have seen the Lord.' " Thus to a woman was given the privilege of heralding the good news of a triumphant Lord.

From that time to the present, women have been prominent in the work of evangelism. That the missionary enterprise has from the beginning held a compelling interest for women needs no argument. Who should more wholeheartedly throw themselves into missions than those who owe Christ their very ability to espouse any cause? Our peculiar driving power in missionary effort lies in our determination to open up for others the life of freedom, service, and endless possibilities which are ours through Christ. We are even endowed by nature to espouse such a cause. Our protective, tender instincts are easily aroused by the stories of suffering womanhood and underprivileged childhood. Woman, too, has a venturesome faith which is undaunted by distance or difficulty. Columbus would have had a poor chance with his proposed voyage of discovery had he dealt solely with men. It was a woman that first believed that it could be done, and made it possible for him to do it. But rather think of woman's achievement in the far greater adventure of the discovery for other women of the fair lands of fullness of life and freedom!

A brief historic perspective on the emergence of woman into missionary activity reveals certain significant facts. Two months before William Carey baptized his first convert in India, the "Boston Female Society for Missionary Purposes" was organized, uniting Congregational and Baptist women. Twenty-five years before Perry's fleet entered the harbor at Yeddo, a group of women in Brookline, Massachusetts, organized and met regularly to pray for Japan and to contribute to its evangelism. In New England, the early societies rejoiced in the name, "Female Cent Societies." With what consternation the men of the churches watched their doings is an old story! Turning in desperation to his Elders, one Michigan pastor implored them to see to it that an Elder be designated to attend each meeting lest some of the women be indiscreet enough to offer voluntary prayer! There was no telling what women might pray for if left to themselves! A Board secretary is on record as having said to his associates, "I cannot recommend bringing the women into this work."

Of all the Board members, one courageous soul stands out who staunchly maintained that the help of pious females must not be spurned!

The economic condition of our country in the early part of the nineteenth century was such that money was difficult to obtain. Outside the spheres of domestic service and dress-making, there were no opportunities for women to earn money. Their contributions to the Missionary Society represented chiefly the profits from selling eggs or butter or rags. One society is recognized as having earned its money by making false bosoms for shirts for the theological students of Princeton Seminary. In the record of missionary self-sacrifice, full credit should go to the young theologians who bought the false bosoms from the women and suffered the inconvenience of ill-fitting collar-bands!

You will find, if you look through the record of gifts in those early days, that the name of the woman donor is often suppressed, while the name of the transmitting pastor or elder is recorded in full, as for example, "from a female friend of missions per the Rev. John Thomas Green!"

There is revealed in woman's early missionary activity a remarkable, far-seeing faith, prevailing prayer, and conspicuous self-denial. Of zeal and devotion there was no lack, but there was sore need of organization and revision of methods. The Civil War called forth from the women of our land a service in hospital and barracks and home which developed an organizing ability hitherto unknown. Mamma, who formerly had been content to sit at one end of the pew, and watch papa at the other end of the pew place the family contribution on the offering plate as it passed, experienced during the war years the exhilaration of handling money herself! Those men who viewed with misgivings the activity of women in the beginning were not so stupid after all! Something had indeed been started. So it happened that a perfect epidemic of women's organizations was started, and we have been at it ever since.

You all know how that in 1883 our own women's work for missions was born and there is nothing in United Presbyterian records more illustrative of Divine blessing upon consecrated endeavor than upon our women's work. Not the least of our accomplishments was the organizing in May, 1903, of the Young Women's Department. Provision was also made for a Young Women's Secretary, a member of our Board of Directors, to oversee the work. In May of this year, 1938, our Young Women celebrate thirty-five years of organized endeavor for the growth of the Kingdom of God. We have been particularly fortunate in having had leadership of exceptionally high order. We express our gratitude and acknowledge our indebtedness to those who have led us during these thirty-five years: Mrs. T. D. Mellon, Mrs. N. L. Wallace, Mrs. J. A. Alexander, and from 1912 until the present, Miss Ida B. Little.

The past is interesting but the

present and future interest us more. Will this venturesome spirit of those of the past be emulated anew in the lives of the young women of today and tomorrow? Does youth today feel that compulsion about missionary work that Andrew felt when he found his brother and cried, "We have found him," or that Paul felt when he said, "Woe is me if I preach not the gospel." That this venturesome spirit is contagious is evidenced by the number who some years ago caught the venturesome Lindbergh spirit. Does youth today have that venturesome missionary enthusiasm that is contagious,—something that is caught rather than something to be thrust upon others? Are young women today willing to say with a saint of old, "Lord, send me anywhere, only go with me. Lay on me what thou wilt, only sustain me. Cut any cord but that which binds me to thy great love."

Do our young women have vision enough to see that a life spent for Him will receive the commendation, "She hath done what she could?" Let youth answer these questions, for when youth speaks we listen with renewed interest.

At the close of the Girls' Circle last month I asked the question, "Why do you belong to a Missionary Society? What merits our right to exist? Why not disband?" As their answers began to come I wished for a knowledge of shorthand that I might record all that was said. As it is, I have lost much of that informal discussion, but I pass on to you some of the thoughts. One said, "I feel more neighborly with everyone after a missionary meeting. You know scientists may make neighbors, but it takes my Christ to make a neighborhood." Another said, "I believe that this monthly missionary meeting acts as sort of leaven for some of us girls. Life has so many calls and allurements that some of us might lose our hold on the good things of life were it not for the leavening influence of our associates here." A young mother said, "I try to be a good mother and I find that this meeting helps me to be just that. If the evangelization rests in the puny hands of little children, I believe a mother has a lot to do with it. I believe it would be a good thing for us to tell missionary bed-time stories to our children." Another said, "I like the Mission Circle because it gives me something to think about afterward. So many of the meetings I attend seem so light and frivolous as compared to this." And another, "In the light of His command, I feel I can do no less than to pray and give and work for missions." Still another, "I like the association of the girls in our circle. That is not so selfish as it sounds for I like to believe in a movement which can reproduce itself, that can make the same type of character in the mission field that it has made in our circle." And another, "The study of missions broadens my vision, makes me forget self in the interests of others, and makes me more tolerant. To study the circumstances of other people and the religions which they believe, tends to make me more sympathetic with them and more anxious to share

with them my knowledge of Christ."

The testimony of one of our workers among the mountain people is that she received her vision of service in the Young Women's Missionary Society while she was in her teens. Those of us in the older groups have our paths of service fairly well mapped out, but those in our young women's groups are more responsive to the call of God for a definite venture in His service. Born of my knowledge of young women and my experience in working with them, I come to you with the deep conviction that the Kingdom of God would be more nearly within the reach of the Church today if only,—*if only*,—we could harness up to this missionary enterprise the boundless capacities, the trained energies, and the venturesome spirit of all the young women of our churches. In round numbers our young women's organizations have a membership of twelve thousand. That seems like a large number but when we stop to think that some two or three times that many are not enrolled in the work, it presents a challenge to those of us who are leaders and to the present active membership. The fact that many have failed to enlist is not wholly the fault of the young women. It is because others of us have not adequately presented the task. We do not believe that the young women of today are deaf to the call of duty when it is clearly marked out for them. So let us very definitely consider several reasons "Why the Missionary Society in America"—as related to young women.

1. Girls and young women in America need the Missionary Society.

While returning from downtown on a bus one day, two young women were sitting directly in front of me. I didn't eavesdrop, I just heard without effort. They spent most of the time discussing William Powell. One would think from their conversation that they were intimately acquainted with the actor. One said that she was wild about him, that when he appeared on the screen her heart went flutter, flutter. They spent a little time discussing the fine(?) qualities of various night clubs, and one very lightly spoke of getting a divorce from her husband whom she declared was just "an old panty waist." No real or vital interest in life was revealed by their conversation. It would seem that the lives of these two young women were much like a child's doll—just stuffed with sawdust! But let us not be too critical of these young women for they represent, in extreme perhaps, a malady that afflicts us all. We too often fail to weigh values or to put first things first.

Today the currents of life are swift and stimulating. Life calls from one direction, "Attend to me here," and it calls from another direction, "Attend to me here." We must not let "first come be first served" for the finest things in life do not always crowd. We must not let the loudest voices fill our ears, remembering the old adage, "Asses bray but gentlemen speak low." In a world where the span of life is so short, the energy of life so limited, and the needs of man so appal-

ling, we must stop to weigh values. Doing this, what better way can we serve a needy and critical generation than by joining the venturesome and romantic Kingdom of God movement and work through the medium of a missionary society. This is a day of clubs and women are keen for clubs of all sorts—Travel, Book, College, Civic, Garden, etc. One of the ministers of our city who has proven himself to be a popular speaker at such gatherings, said he had been "clubbed to death" since arriving in Youngstown. Many clubs are worthwhile but we must not let the "good be enemy to the best" for none is more worthwhile than the Missionary Society which can be the whole list in one.

Apart from the leavening influence, the spiritual development and enrichment of life that come by association in a girls' and young women's missionary group, a young woman needs to have an interest in the study of missions for its broadening influence and for the enlargement of her own life, and that she may sympathize with those whose conditions in life are hardest. One has to realize some of the disastrous results of idolatry and ignorance about God that she may realize the blessedness of Christian education and Christian ideals, even in so-called Christian America. In such an organization, the greatest opportunity of all is given our girls—that of being co-laborers with God. We are well aware how disastrous is that sort of over-business about many things which c r o w d s out God. The Missionary Society helps girls and young women to weigh values; to seek first the Kingdom of God and his righteousness, knowing that all else shall be added.

2. The Church needs the Missionary Society.

Pick out the missionary-minded women of our churches and you have picked out women of vision, concerned not alone for the salvation of people in the uttermost ends of the earth, but also deeply concerned for the spiritual welfare for those at home, and vitally interested in the work of the church in general. Some churches as some homes are like canal boats. They must be pulled if they are to get anywhere. There is no inward spiritual driving power. Sometimes it is necessary for the God-fearing mother to be that inward driving force in the home. Organize the girls and young women of the church in a definite missionary endeavor and they soon become a spiritual driving force needed in the church. Husband and children, yes, boy-friends, too, respond with telepathic swiftness to their words and emotions. Their spirit becomes something caught rather than something taught. The individual church member is best fitted for the work of the Kingdom of God on earth when he has a world vision of Jesus Christ; in short, the life of the church of tomorrow depends upon the spiritual development and missionary training of the youth of today. And what better training school is there than the Young Women's Missionary groups under consecrated leadership.

Today the nations of the world are

busy building ships and training armies for battle. The great need of the church is leadership trained for spiritual warfare by a study of missions. Such study reveals the strategy of Satan on one hand and the needs of groping humanity on the other.

In order that our missionary activities may not lag, let us mobilize the youth of our churches into a great army for His service.

3. The world needs the Missionary Society in America.

If we really believe John 3:16, then we must by our lives make the world know that we cannot claim the salvation made possible by Jesus for ourselves and deny it to others. If we believe that all men are brothers and God the common Father of us all, we must prove that belief by joining hands with all peoples in one worldwide circle of Christian fellowship and service.

Each y o u n g woman of our churches, through the medium of the missionary society, can veritably become "the little maid that went into all the world," as she helps to support and prays for her Young Women's Special Work in Pasrur, India; Frenchburg, Kentucky; Henderson, North C a r o l i n a; and Khartum North in the Sudan. Thus she is instrumental in sending the love of God and the symbols of her civilization to icy mountains and golden strands the world over.

If the few dollars that she can give did no more than prove to the East that there is something better in the West than sex-appeal and gangster movies, gun-boats, globe-trotters, unscrupulous business men; if they did no more than send ambassadors of God, representing our best, she should consider them well spent. Perhaps one girl thinks that she gives very little, but her little added to the gifts of others amounted last year to $50,446.62. If that amount brought one soul to Christ, it was well spent. But with God's blessing, our gifts large or small, may redeem many souls and cause others to enjoy the by-products of Christianity; nothing impresses us so much as numbers but God would have us regard human values. Behind each tabulation of figures, let us try to see a man, woman or child won from fear and bondage to joy and liberty.

We, the Mother Missionary Society, hand to you, our daughters, the faith of our mothers who first started the Missionary Society among the women of the United Presbyterian Church. It is a *living faith*, a *guiding faith*, a *venturesome faith*, a *Christian faith*. Keep thou the faith, not only with us and our mothers who organized the work, but with our God who said, "Go—Redeem—Save —And lo, I am with you." The Master has need of you in His plan of salvation. The call is unmistakable as it is revealed in the needs of a sinsick world.

"If we can lend
Strong hand to the fallen or defend
The right against a single envious
strain;
Our lives though bare
Perhaps, of much that seemeth fair
To us on earth, will not have been
in vain."

What Societies Trained our Missionaries for Service?

YOU may enjoy scanning the long list of names of our missionaries who entered their lives of service through the door of some young women's organization. Since this is an anniversary year for the Young Women's Department, the request that went to the fields was specifically stated, not that we would discriminate against another organization, but to have some idea of the length and breadth of this division of the Women's General Missionary Society. However, we shall be happy to include the names of missionaries who gave definite information regarding the affiliations they had in the home church even though not of the Young Women's Society.

We shall first introduce some of our Home field workers.

FRENCHBURG SCHOOL, KENTUCKY

Alice Girven, Fidelis YWMS, Riverside Church, Buffalo, N. Y.; Helen McCormick, YW Guild, New Wilmington, Pa.; Irene Kester, Garner, Ia., YWMS; Ruth Flack, Una Coie M. C., Minden, Nebr.; Martha Baird, Jean Campbell Society, 2nd Butler, Pa.; Mrs. Henry M. Hey, Dr. Anna Watson Society, New Athens, O.; Mrs. Glenn H. Stephens, Emily Clements Society, Mt. Prospect Church, Thomas, Pa.

EZEL, KENTUCKY

Ruth Bemis, West Middletown, Pa.; Sara M. Dinsmore, YW Guild, New Wilmington, Pa.; Sara M. Conrad, Mission Circle, Grove City, Pa.

CITY WORKER

Mary Geyer, Wahid Mission Circle, New Concord, O.

PRESBYTERY WORKERS

Mary Jamieson, Everett, Wash., Nellie Lanning Circle; Beth Johnstone, Green Lake, Seattle, Y.W.; Ruth Findley had "a splendid missionary education as a child in the Junior Missionary Society." After becoming a missionary, she was in Pasadena Y.W.M.S.

May we present the names of missionaries from the Foreign fields.

EGYPT

Frances Patton, Sparta, Ill., Y. W.; Margaret Work, Ft. Morgan, Colo.; Alta G. French, Goldfield, Ia.; Venna R. Patterson, Goldfield, Ia.; Eulalia Grether, Hannah McCreery Society, Loveland, Colo.; Laura B. Wright, Morning Sun, O.; Esther Wilson, New Brighton, Pa., 1st Pres. Church; Nellie C. Smith, Grove City, Pa., King's Daughters; Edna Sherriff, Wallace Memorial, Washington, D. C.; Elizabeth S. White, 2nd Pittsburgh, N. S., Y.P. Missionary Society; Ruth M. Williamson, Greensburg, Pa., Anna Milligan Society; Jeannette L. McCrory, Sterling, Kans., Y. W.; Ethel Weed, 2nd Monmouth, Ill., E. Gordon C.; Laura B. Walker, Carnegie, Pa., Y.W.; Evelyn McFarland, New Wilmington, Pa.; Rachel T. Seiver, Seattle, Wash., Bamba C.; Marie F. Tait, 2nd Mercer, Pa., Charlotte

Miller; Ada A. Dunlap, (place omitted); Hazel Anderson, Sterling, Kans., Hazel Anderson Society; Martha Glass, 2nd Monmouth, Ill.; Anna B. Crisswell, Tarkio, Mo.; Mabel McMichael, Bellingham, Wash.; Dora B. Mason, 1st Wilkinsburg, Pa., A.G.P. Guild; Jane C. Smith, Latrobe, Pa., J. C. Smith Society; Mary F. Dawson, Pullman, Wash.; M. Stella Robertson, Girls' Auxiliary W.F.M., Bridge of Allan, Scotland; Lucy Lightowler, Philadelphia, Pa.; Helen Walker, Sterling, Kans.; Ella M. Barnes, Ainsworth, Ia.; Elizabeth McKibben, 6th Pittsburgh, N. S., Carolyn Blackwood M. C.; Lois Kingan, 1st Los Angeles; Helen J. Noordewier, Grand Rapids, Mich., Reformed Church.

Those who reported as members of W.M.S. or perhaps a Junior, or Y.P. Group: Mrs. Mary Coventry, Marion Paden, Bernice Knowles, Ruth A. Work, Lucia Dwight.

MISSIONARY WIVES WHO WENT OUT FROM SOME Y.W.M.S.

Mrs. H. A. McGeoch, 1st Steubenville, O.; Mrs. F. S. Hoyman, Shadyside, Pittsburgh, and New Wilmington, Pa.; Mrs. F. Scott Thompson, New Wilmington, Pa.; Mrs. W. T. Moore, 1st Washington, Pa.; Mrs. Willis A. McGill, Youngstown, O., Brownlee Woods; Mrs. H. S. Hutchison, New Concord, O.; Mrs. J. A. Kinnear, New Concord, O.; Mrs. Chas. A. Laughhead, Des Moines, Ia., Grace M. E.; Mrs. H. E. Philips, Canton, O., Bedford Avenue; Mrs. J. W. Acheson, Union Church, Y.W.M.S.; Mrs. M. C. McFeeters, Jamestown, Pa., Martha Circle; Mrs. Dalton Galloway, Wheatland, Ill.; Mrs. A. A. Thompson, Etna, Pittsburgh, Calvary Memorial; Mrs. H. E. Kelsey, 2nd New Castle, Pa., Gleaners; Mrs. Horace Giffin, New Concord, O. (on furlough).

Missionary wives who were members in some other organization are: Mrs. Neal McClanahan, Monmouth, Ill., M. E. Church; Mrs. Ralph McLaughlin has a Young Women's Society named for her, Goldfield, Ia.

The American Teachers who are not on the regular missionary list number thirty-eight, all but ten having been members of some Y.W. society on going into service. Twelve are of some other denomination, but are giving good service in the Missions' schools and hospitals.

THE SUDAN

A full report from this field was not received, only the North country. Mrs. Reid F. Shields, White Oak Springs Church, Butler Presbytery, and Mrs. J. L. Anderson, a Lutheran society, Pittsburgh, were the only ones reported.

INDIA

First, the "Miss Sahibas" then the missionary wives. Louise Scott, New Wilmington, Pa.; E. Marjorie McCrory, New York City; Laura Reynolds, East Liverpool, O.; Frances Brown, Fairhill, Philadelphia; Kathryn Beattie, Shannon City, Ia.; M. Lois Boyd, Sparta, Ill.; Margaret J. Fehlman, 2nd Church, Chicago; Georgia Wengert, Kansas City; Evelyn Cathcart, Marissa, Ill.; Mar-

(Continued on page 507)

Suggested Devotional Service

For Program Study on "Thirty-fifth Anniversary of the Young Women's Department"

By (Mrs. Chas. W.) ELSIE WEHLING FULTON

Devotional Theme for year beginning April, 1938: CALLS TO REMEMBRANCE

CALL TO REMEMBRANCE FOR JUNE:

"Remember all the way which the Lord led thee."—Deut. 8:2

Scriptural Introduction: "The Lord is the portion of our inheritance. The lines are fallen unto us in pleasant places; yea, we have a goodly heritage. Thou wilt show us the path of life: in Thy presence is fulness of joy; at Thy right hand there are pleasures forevermore."

Song: Bible Songs Hymnal No. 53.

Scripture Reading: Ps. 121; Ps. 23.

Poem:

"Tender Shepherd, let me be
Ever of Thy flock and fold.
In the desert lead Thou me,
In my fear uphold.

"Where Thou leadest still is best.
I would never part from Thee.
In my wandering, in my rest,
Saviour, lead Thou me."

Scriptural Prayer: (In unison) Ps. 90:1, 2, 12-17.

Scriptural Signals for the Journey of Life:

(1) Red signals of warning: Ps. 1:4-6; Prov. 4:14, 15; Prov. 4:26, 27; 13:15; Matt. 7:13.

(2) Green signals of safety: Ps. 1:1, 2; Ps. 119:9; Ps. 119: 105; Prov. 3:5-6; Isa. 40:31.

Leader: Moses was soon to bid farewell to the Children of Israel. For forty years he had been, by God's appointment, their leader. In these years many things had occurred to show the goodness and the guidance of God. For example, there were the crossing of the Red Sea, the giving of the law at Sinai, and the giving of the manna in the wilderness. These were things which they could not forget. In these same years, however, they had often murmured and been disobedient; but God was patient and, through Moses, still led them. These also were things which they could not forget. Moses could well say to them, "Remember all the way which the Lord led thee."

What was true of the Children of Israel has been true of other children of God. The writer of the Book of Proverbs says, "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths." It has been well said, "When a few years have passed in humble dependence on God, it is then possible to look back and see with astonishing clearness how real and decisive the leadings of the Spirit have been."

We are soon to celebrate the Thirty-fifth Anniversary of the Young Women's Department of our work. The manifest growth of this work is an illustration of the blessing and leading of God.

Prayer: For the work of the Young Women. (For suggestion, see 1, 2, 3, 31 Days in the Prayer Cycle.)

Song: Bible Songs Hymnal No. 97.

Leader: Let our concluding thought, relative to the journey of life, be taken from the ninety-first Psalm: "He shall give His angels charge over thee, to keep thee in all thy ways."

Maria White, M.D.---A Half Century in India

A WORKER and her work may be so inter-related that they seem as one. This may be said of Dr. Maria White, Sialkot Memorial Hospital, and White Memorial Hospital at Pasrur. The worker and her field may be one, too. Why should this not be true when fifty years of one's life have been given to altruistic labor in a given area? Dr. Maria White and India will ever be associated in our minds.

Maria White prepared herself at Edinboro Normal School to follow her chosen profession, teaching. Four years of work, and then an interruption. In 1880, her call from God to go to India—to Sialkot—came. Two main obstacles stood in the way; she did not want to be a missionary; her father, she felt, would not agree to her entering foreign service. But she was marvelously led of God, so in spite of difficulties, she was impelled to further her preparation as a medical missionary.

Six years of hard labor passed, and on September 15, 1886, she was on her way to India. Her first year was to be spent in the study of the language but so much sickness prevailed among the missionaries that first winter that Dr. White was not able to begin her study until May, 1887. Four months of intensive study introduced her more or less to a new language which she was to use for the most of her remaining years. This study time she spent at Dharmsala. Then she returned to Sialkot to open up medical work. There was no hospital building, only a small outfit of instruments and a limited allowance of rupees, one hundred of them. These she invested in carefully selected medicines.

Dr. White desired a place where she might open a dispensary and a small in-door apartment where a few beds might be placed. Dr. Lytle, one of the missionaries, learning of her desire for such a place, reached into his pocket, took out one hundred rupees, and gave them to Dr. White. She had a native house in mind which she could rent for Rs.10 per month and she was now assured of a home for ten months!

The furniture for this embryo hospital consisted of a few chairs, a table and a desk, the last of which, incidentally, had been made by a former missionary who had retired,—a remarkable construction, locked with twenty-two keys!

A famine orphan girl became her first assistant, and the wife of the pastor at Sialkot offered her services to teach the Bible. Thus equipped, the doors were opened for the admission of patients to the dispensary and to the new ward which held ten beds.

On invitation, the Lieutenant-Governor of the Punjab, accompanied by his staff and wife, came to look over the plant. Before the officer left, he assured a monthly grant of Rs.110 ($36.67). Shortly after this another notable called and he promised to provide half the expense for completing the building if Dr. White could secure an equal grant from the Government. It is interesting to know that the

Women's Board felt impelled at this time to give aid, so $500.00 of the *first Thank Offering* of the women of the United Presbyterian Church went into the hospital building at Sialkot. Many others, English and some natives, assisted in making possible our first hospital in our Mission, opened to help the women, not only for physical relief, but to give them the Word of Life.

After several years of strenuous labor, Dr. White felt she should take her furlough, but because there was no doctor to take up the work, she postponed her going for two years. Her health was broken, so she was compelled to leave. An able assistant gladly consented to do her best and carry on. Dr. White spent about twenty-four years in Sialkot Hospital.

From 1889 until 1901, a branch of the Sialkot Hospital was a dispensary at Pasrur. Dr. White built a small hospital building at Pasrur in memory of her parents. The Mission separated it from the Memorial Hospital and gave it the name of the *White Memorial Hospital,* but both were superintended and directed by Dr. White from Sialkot Hospital. In time the work became too heavy for Dr. White, and a new doctor took over Sialkot Hospital, Dr. White assuming charge of the Pasrur work.

Dr. White felt a distinct pride in her first love, Sialkot Memorial Hospital, which, during forty-two years of work, cared for 539,540 new and returned cases and performed 5,306 operations. She had a keen sense of pleasure in the newer work, the White Memorial Hospital, since it was such a blessing particularly to the Pasrur District. In the thirty-three years of active service in this institution, 186,000 new and returned patients had been treated, 6,500 in-door patients, 3,634 operations performed. (Note:—The figures given above naturally do not include the latest returns. These were quoted by Dr. White a few years ago in an article she prepared.)

Dr. White's heart was in India—and why not after fifty years of thought, service and prayer in behalf of India's women and children! She spent herself unstintedly and in her last days, continued to think of India and to contribute to her life's work.

Dr. White and the two hospitals will continue to have a relation to each other. Her *all* of devotion to her Master was poured out on the plains and towns and villages of India. She spent and was spent for others. Days of weakness came and she was content to accept tender nursing instead of giving it. One day in March, 1938—the 20th— she fell asleep, and entered into eternal rest. Her last days were spent in the United Presbyterian Home for Aged People, Wilkinsburg, Pa. She "rests from her labors and her works do follow her."

Ida B. Little.

Carolyn Blackwood Circle Celebrates Twenty-Fifth Anniversary

By MRS. DAVID GRIFFITH

WHILE a quarter of a century has passed since the Carolyn Blackwood Mission Circle was organized in the Sixth United Presbyterian Church, North Side, Pittsburgh, Pa., is was quite an easy task, and a most enjoyable one, to contact all former members of the Circle, and invite them to join in a twenty-fifth anniversary celebration.

And so, on the evening of March 10, 1938, one hundred former and present members joined together in the "Old Sixth" to celebrate the twenty-fifth year of their organization. The guests entered the dining room dimly lighted by a large cross and table candles, and after an invocation and song, sat down to tables beautifully decorated in silver and green, and were served a delicious meal by members of the teen age society, known as the "Kibby Circle."

Following the dinner, Dr. Auleene M. Jamison, physician for women at the University of Pittsburgh, and wife of the minister of the Ingram U. P. Church, gave a most inspiring address on the privilege of Service, and the dividends paid to Christian women serving in the Church Missionary Societies. A comparison of their lives, so full of blessings, was made with the women and girls they are serving in the Home and Foreign fields. The pastor of the Sixth Church, Rev. Ralph M. Grove, made the other address, and in his talk he asked the group to look forward twenty-five years, and not backward on what had been accomplished. He urged them to strive to live a more spiritual life in the coming years, and thus increase the work of the Missionary Society, and to be eager to serve in the community about the church as well as distant points.

After the group present responded to roll call, letters and telegrams were read by former members as well as present members too far distant to be present at the anniversary dinner. A letter was read from Miss Elizabeth McKibben, who is serving the church, as a Nurse in the Tanta Hospital in Egypt.

Foreign Fields Survey Committee

"UP SOUTH" IN THE SUDAN

HARRIET S. BOOBYER

I HAVE often heard our missionaries say that the work in the Sudan must be considered in two distinct parts due to the sharp contrasts in people and country. How well I can appreciate this fact now since we have traveled from the Northern to the Southern Sudan and back again, seeing the Nuers and Shullas of the South, Nilotic tribes, pagan in religion, and the people of the North, Arab in language and Islamic in religion and culture.

We made the trip "up South" to Nasir as quickly as possible for vacation time in the schools there was overdue. At this season of the year the cattle are driven in to the river and the boys and girls join their families at these cattle and fishing camps. One such camp was across the river from the mission. At sunset the thatched "tukls" of a little village, the cattle, the dogs and the tall, thin, black figures of the people made interesting silhouettes against the sky. Soon the orange lights of little supper fires made one hope that the fishermen who had been patiently walking through the shallow water casting their lines had been rewarded with a "catch" and that the treacherous crocodiles had not been lying in wait.

We found that the girls of Miss Soule's day school had already gone to the "kier" but we gained a very good idea of what the school was like when in session. Nearly all the boys in the boarding department of the boys' school had stayed on the promise of transportation at least part of the way home ("home" was as high as two hundred miles away!) and so we were able to visit the classes with Mr. Adair and Mrs. Smith, see the boys at their meals and watch them go off later in various directions, many of them taking their books with them which would, no doubt, make them objects of great interest in far-away villages.

We had a couple of mornings with Miss Huffman in her clinic where injections for "yaws" are so much a part of the routine of dealing with the aches and pains of the Nuers. The awful condition of a man's foot which had been bitten by a "croc" daunted Mrs. White and me, and only Mrs. Randles had nerve enough to watch the dressing!

One afternoon we went out with Mrs. Adair to visit with the women gathered in one of the villages. As we sat on a skin in the enclosure made by high woven grass fencing around the tukls, they sang some of their native songs, showed us how they pounded their grain, and their gourds and cooking pots, as well as the two pronged sticks which are their pillows at night. Then we each one spoke, we had prayer and they walked part way home with us in friendly fashion.

One other afternoon we witnessed a Nuer burial. Nya Roan, a young woman who had helped Miss Soule for nine years with the orphans in the home and was teaching in the girls' school, died suddenly. We saw her body laid away according to Nuer cus-

tom with never a softening detail to make it less harsh and sad and yet, over against all that wrung one's heart to witness, one could contrast the beautiful prayer made by Mr. Smith over the body and the consciousness that Nya Roan had made confession of her faith in the Lord Jesus Christ as a girl. We saw many gathered in the church for whom we prayed that the impact of evangelistic teaching in schools and clinic and church and through the sacrificial Christian lives being lived in this place might win for Him.

The day came when we said "goodbye" to Nasir, rising while the Southern Cross was still, dimly visible on the horizon, and traveled nine hours by truck back to Doleib Hill to see the work there among the Shullas. We were housed in the home of the Heasty family, now on furlough, where the rustle of the doleib palms along "Palm Avenue" made a lovely lullaby, and were fed to repletion by Miss Grove and Mrs. Glenn Reed. We went through the boys' school with Mr. Reed (vacation time is later here) interested among other things in the excellent handwriting done by the boys. The Shulla, as well as the Nuer, is very self-controlled and deliberate in the use of his hands and the writing in the schools of both places was quite amazing.

We saw further evidence of this skillful use of the hands in the sewing done by the women and girls under Miss Grove's direction in the girls' school on the compound and out in the villages. The sewing of patchwork has become so popular that Miss Grove can hardly keep up with the request "teach us to sew." And the sewing seems to be bringing about those contacts which are resulting in some of the women asking also if they can learn to read.

The Sabbath spent at "the Hill" was of great blessing to me. Early in the morning, Aba, the evangelist, came for us and Miss Grove and I went over in the dug-out canoe to the little church in his village of Lyel across the river. It was lovely on the Sobat that morning, still cool and pleasant, though later in the day the temperature rose to 106! There seemed to be a Sabbath Day stillness in the air and truly so in the little thatched-roofed church where a reverent spirit of worship brought one close to God. When we returned for the service in the church on the mission compound later, I felt again the same deep thrill in joining with others so different in color, heredity and life yet one in worshipping "God as we know Him through Jesus Christ."

Then the day came when we must say "Goodbye" again and leave on our boat to go "down North" to the mission stations in the Northern Sudan of whose work we had only glimpses on our way up. At that time we had our headquarters in our Girls' Boarding School at Khartum North and had visited with Miss McKnight and Miss Pillow and their Bible Women in homes in Khartum North and Omdurman (most interesting experiences) with only one glimpse at the school itself on graduation day. Also at that time we had a most pleasant day with Mr. and Mrs. J. P. McKnight at the J. Kelly Giffen School of Agriculture

at Gereif, which school is soon to change its plan of work. *Now* we returned, the guests at first of Mr. and Mrs. Lowry Anderson so that we might see the boys' school which they are mothering and fathering this year at Omdurman. We had a morning also in our G. B. S. seeing it from kindergarten to secondary classes, in the classrooms and in the cottages of the boarding department, a school which is making a great contribution to girls' education and life training.

No record of the work in the Northern Sudan would be complete without mention of the visit to Miss Aulora McIntyre at Wad Medani on our way down. We found her happy in her new work here in this city with its many opportunities for teaching in the homes and evangelistic efforts of all kinds. Nor would it be complete without mention of the new work among the Annuaks at Dimmo on the Pybor River to which place Don McClure has already gone and where Mrs. McClure and Miss Isabel Blair will join him in the fall —a pioneer work of great possibilities among those people.

On Thursday the tenth of February we were to go to Khartum to be the guests of Mr. and Mrs. Reid Shields, the General Treasurer, for the remainder of our visit and Mrs. Randles did, but I moved into a room in the South Block of the Civil Hospital for an eleven day bout with amoebic dysentery, and there I stayed while Mrs. Randles went bravely on by herself to keep our schedule in Egypt. But although one might think that this experience would cloud an otherwise enjoyable visit, it did not. I was so thankful to be housed in so comfortable a place, to have such good care by the doctor and nurses that I shall always remember these days and this place as "a refuge in the time of the storm" and I shall always be grateful for the many kindnesses of these missionary friends. Now as I write in Egypt I am thankful for fully restored strength.

THIRTY-FIFTH ANNIVERSARY OF Y. W. DEPARTMENT

(Continued from page 500)

garet Murdock, East Greenwich, N. Y.; Dr. Reba Hunsberger, Suegin Society, North Church, Philadelphia; Olive Laing, Ingram, Pa.; Betsy Fleming, Chicago, Ill.; Jane Lamont, Emma Kensil Society, Boulevard, Philadelphia; Janette Howland, Walton, N. Y.; Ruth Ardrey, Emma D. Anderson Society, Denver, Colo.; Helen Weeds, Janet Nesbit Society, Sterling, Kans.; Helen Artman, Lebanon Church; Lois Buchanan, 9th Avenue, Monmouth, Ill.; Vida Graham, New Concord, O.; Dora B. Whitely, Chartiers, Canonsburg, Pa.

Mrs. R. A. Foster, New Wilmington; Mrs. Harris J. Stewart, Hampton Church, Allegheny Presbyterial; Mrs. J. A. McConnellee, 2nd Xenia, O.; Mrs. Robert Maxwell, New Wilmington, Pa.; Mrs. C. A. Millson, Crawfordsville, Ia., King's Daughters; Mrs. D. E. Alter, Mansfield, O.

These all honor the societies which had a part in training them for service.

Good News from Far Countries

Ethiopia

MISS RUTH M. NICHOL, Editor, Addis Ababa, Ethiopia

THE HARVEST WHITE IN ETHIOPIA

By DR. JOHN A. CREMER

Letters from home and newspaper clippings tell us of cold weather and deep snow, and news from Europe tells us of great storms on the Atlantic. How unreal it seems to us as we sit in the sun on our veranda overlooking the garden, green with tall sweet corn and other vegetables. A gentle wind sways the tall eucalyptus trees and birds of many colors can be heard everywhere.

Would you like to come with us for a ride up the mountain to visit a few out-of-the-way native compounds? Two from our mission have an invitation from two of another mission to go for a day's horse back ride and preaching tour. Our duties are delegated to fellow missionaries for the day and we set off on our eager horses at 9 o'clock in the morning. The ride to Akaki, the home of the other mission, is across grassy fields and pastureland. Leaving Akaki we soon begin to climb the mountain. The horses cannot gallop here and often we have to get off and lead them up steep places. After two hours of climbing we reach the top and find two native compounds close together and each surrounded by high fences made of sticks and interwoven with strong grass. The houses are of the usual mud plaster type covering a framework of poles. The fences are to keep out the hyenas and other wild animals at night. As we approach the houses the natives come out to meet us, feeling greatly honored to have visitors. They take our horses' reins from us and offer to care for them. As it is time for lunch we tell them that after we have had our dinner we will tell them good news. They follow us to a lunching spot and stay at a respectful distance awaiting the story we have to tell them. Soon all the women and some children have come, too, with neighbors from down the slope. The news of strangers travels fast.

After lunch we find this group of Gallas gathered in a semi-circle. I mean to speak to them on the text, "Come unto me all ye that are weary and heavy laden and I will give you rest." But have you ever thought of how advanced that text is for beginners? First they would have to know who said this. How can one come? What does "weary and heavy laden" mean? What is meant by "rest"? And so I find myself trying to start from the very begining for these simple listeners.

I ask, "Who knows who Jesus Christ is?"

A man answers, "God."

"Is He the same as God?"

"Yes."

"Has anyone ever heard of the Son of God?"

"No."

Never heard about the Son of God. It becomes necessary to explain that first. Soon we realize that we have chosen a difficult subject and that it may have to be given up for something simpler.

"Where do men go when they die?"

"They go to be near God."

"All men?"

"Yes."

"The Word of God tells us otherwise."

"We are ready to listen."

What an opportunity. We ask how many can read. Not one. Within this busy and rapidly growing city of Addis Ababa there are thousands upon thousands of people like this little group, unable to read the Word

of God and with no knowledge of Jesus Christ. Beggars in the market place and in the street ask for money in the name of Jesus Christ as frequently as they do in the name of Saint Michael or Saint George or some other saint but they have only the vaguest notion who Jesus Christ is. Many think he is a saint and some think that is another name for God. Many people ask why foreign missions should concern itself with Ethiopia which has had a form of the Christian Church for many centuries, and its people call themselves Christians. The light which the Coptic church has is the merest twilight, greatly mixed up with error, and such as they do have is not for the people but for the priesthood. We find people who have lived in proximity to the native church all their lives and who attend its services, grossly ignorant of the first principles of the Christian religion. So it is with our friends before us today on this mountain tour.

"God's Word tells us that sinners will not go to be with God."

"We have done nothing wrong."

"But the Bible tells us that we have all sinned."

"Yes," said one man, "I did wrong to my mother once when I was young. She fell into the fire and was badly burned, and I did not care for her. I have always been sorry for that.'"

"Is that all the wrong you ever did?"

"Yes."

How difficult it is to preach to people who have no knowledge of sin. How can such be "weary and heavy laden?" This people will listen attentively to all a preacher has to say and assent to it, but will apply it to other people, for they themselves have done no wrong. One man in that group admitted he was a sinner. To such we can say, "If you are sorry for your sins and believe that the Son of God died for your sins, you can be saved."

But what can you say to those who do not know they are sinners? How futile it is to try to go out to convert sinners unless the Holy Spirit gives the conviction of sin. Without the work of the Spirit our words leave these stony hearts as hard as ever. We know, however, that "His Word will not return unto Him void and that it will accomplish His purpose."

After two members of our group sing a song we make ready to go. The natives thank us for our visit and for the message. They will be glad to have us come again.

On our ride homeward we remark about how receptive the natives are everywhere. They have never been so ready to listen before. A few believers here and there, scattered widely over this country, the fruit of the missionary effort, have the whole truth of the Word. Let us pray that they may remain true to their confession and that prophets may be raised among them to carry the light to their own people.

WITNESSING

By MISS MARJORIE FAUGHT

It was my privilege a few weeks ago to take part in an open air meeting with some friends from a neighboring mission. I had been hearing of the fine meetings they were holding in several places on Sabbath, and I was eager to attend one of them. I was invited to spend the week-end with them, not knowing then that I would take part in one of their meetings.

When, on Saturday evening, I was asked to bring a message the next afternoon, I accepted with fear and trembling. Speaking to a group of strangers is a very different thing from speaking to our own group in Chapel, or bringing a message to the patients in the wards. But I felt that this was a rare opportunity, and I asked the Lord for a real message. On Sabbath morning my thoughts turned toward the Sabbath

school lesson of the previous week, and I prepared my talk from John 10, on Jesus as the Door and as the Good Shepherd.

In the afternoon, after a cup of tea, we set out for the place of meeting. It took us about three-quarters of an hour to reach our destination by foot. There were four of us who went, and between us we carried the necessary books, and a small harp. When we were close to the place, a number of children ran out to meet us and relieved us of the things we were carrying, and escorted us the rest of the way. When we reached the open space near several native huts, a woman brought out some mats, and a low stool for us to sit on.

As quite a number of children had gathered around us, we began with them. To the accompaniment played on the harp, we sang "Jesus Loves Me," and tried to teach it to the children. Then one of our group showed a picture of Jesus calling the little children to Him, and told the story of Jesus' love for the children of all lands. By this time, quite a crowd of people had gathered, and we commenced the adult meeting. After the singing of a few hymns, I spoke to them. People kept coming and going throughout the meeting, but on the whole they were quiet and attentive. I can't tell you really what a thrill it was to speak to those people about the love of God for them, and how He sent Jesus to die for them because they were as lost sheep needing a Shepherd. I forgot that my knowledge of Amharic was very limited. I ceased to be self-conscious, and was conscious of real freedom in speaking. Another one of our group brought a message, then we sang another hymn and brought the meeting to a close. At one time there were as many as eighty listening, and in a group like that we knew that there were some who had never heard the Gospel story before. We promised to come back again; and left with the children following us part way home.

Miss Faught speaking in an open air meeting.

Those who could read were given Gospel portions, and then we sent the children back.

It has not been possible to go to this place again and hold a meeting, due to various circumstances. One of that group that I went with that day has gone to be with the Lord. We are praying that the seed that was sown that day will bring forth fruit for the Master. We wish that it were possible for us to hold such meetings in our neighborhood, but all of us are closely confined to the compound by the work in the Hospital and School. We are not all called to the same type of service, but we pray that whatever our work is, we may be faithful in it, and that we may not be ashamed to stand before the Master when He calls us Home. We know that our friend who received her Home call this past week has heard the Master's "Well done" as she entered into His Presence.

India

MRS. R. R. STEWART, Editor, Rawalpindi, India

WHERE THE COTTON GROWS

By MISS KATE E. SPENCER

November and December are happy months for the village women of India. It is the cotton picking season. While the mounting sun is warming the air and drying the dew and frost the women are busy with their household tasks in order to be free to spend the middle hours of the day in the cotton fields. An extra scarf usually worn over the head or a sheet draped around the body in place of a skirt form a receptacle for holding the cotton as it is picked. Women, girls and small boys in a variety of costumes do the picking. Small children are along the sides of the field playing or caring for the babies who are too small to toddle about. They return in the afternoon with the cotton tied in bundles on their heads. They take it to be weighed on the village scales and are allowed to take their portion home with them. Some keep it to be spun into thread for the household linen and the family supply of clothing. Others turn it into spending money.

The cotton field is some distance from the village. The cotton stalks stand almost shoulder high. Bursting pods of fluffy white are scattered plentifully among the dry foliage which still shows a glimmer of autumn colors. The bright sunshine lights up the healthy faces and the dusky clothes. They chatter and talk about the things that interest them and the gossip of the village, while their deft and hardened fingers gather in the snowy cotton from the sharp husks that hold it.

Among the cotton pickers of Village 44 is a boy of 13 years named Sardar (Prince). He is an unusual child and is a favorite with the cotton pickers. I made his acquaintance at our tent door at the end of the cotton picking season. He wished to bring some milk from the village to us. He also wanted to purchase a new Psalm Book as his old one was torn and many of the pages gone. He said he had read to the third class, so I did not expect him to be able to read at all well. To my great surprise he opened the book and read fluently and with understanding Psalm after Psalm in the Punjabi metrical version. Then he suddenly asked me to find one that told about Jacob in the land of Ham and he went on to quote about the fish, frogs, flies, mosquitoes, lice, grasshoppers, hail and rain in a way that astonished me. In an effort to help me recall this particular one he started to

sing softly. Before he left we sang several of our favorites together. He leads a singing procession of women and girls to the church and follows after the gray headed minister asking to be told the words of songs and Scripture portions until he has memorized them. I asked, him "Why do you take the trouble to learn all these Psalms, and why do you go singing to church?" He said, "Why, don't you know, that is what the angels do in Heaven, and that all of us will sing there? The angels came at midnight to sing when Jesus was born and God is pleased when people sing His praises." I asked him if he could tell me something about Zacheus. He wasn't sure that he knew about him and asked me to describe him. I read the story once without comment, then he quickly repeated it giving nearly all the details. He asked the kind of tree that Zacheus climbed. Not being acquainted with sycamore trees, that was hard to remember. In connection with the Son of Abraham he said, "He was the good man that was willing to sacrifice his son."

Sardar has been out of school three years and wants to return in April. We hope this will be possible, that he may get a good Christion education, and that his interest in the Scriptures will increase. Surely his presence in the cotton field with his gift of song and Scripture narrative lightened the hearts of the things higher and holier than the ordinary trend of conversation.

NAOMI

By MISS GLENDINE LUNDQUIST

One day a letter came rather indefinitely addressed to the Superintendent of Nurses, Mission Hospital, Sialkot. I opened it more or less disinterestedly, thinking it was probably someone asking to come in training. My class was already full. The first line in the letter read: "Do you know of two nurses who would go to Bahrain, Persian Gulf, to work in the Mission Hospital there?" My first answer to that, in my subconscious mind was, "No, we need all the nurses we have here with Dr. Hunsberger returning in a couple of months. And then, Indian girls haven't the courage and the determination to go so far from their homeland."

However, I continued reading the letter and found this statement, "The work in Bahrain is at times hard. The summers are hot. However, a girl of the right caliber would find many things of interest in a new land, a great satisfaction in working with women who have less opportunity than the women in India."

I felt convicted that I had even thought of answering this letter without giving my nurses a chance to answer for themselves. On the other hand it wasn't easy to face an upset in the staff just then. After the work and prayer of years we finally had a staff that showed prospects of handling this hospital. I was very reluctant to rise and take the appeal to my six graduate nurses. I breathed a prayer that His will might be known and then I went with the request. The first answer of all six girls was, "Yes, I want to go."

However, after a bit of talk and discussion, all but two found they had legitimate reasons for not going—family responsibilities and other things that in India mean a bit more than in America.

It finally turned out that only one was needed from here because the doctor had secured a nurse from another hospital.

Then we began getting Naomi ready for the long trip. The first thing, of course, was a passport. Passports are always annoying things and getting one in India for a girl born of non-Christian parents, and given to missionaries who are

out of the country, and from whom no records are available except her school records, etc., was difficult.

The doctor and a friend were coming from Kashmir and were stopping in Sialkot and various other places and were sailing in about a month. Officials and official documents move very slowly here, so it looked impossible. Naomi and I spent hours in various offices here and in Lahore and at last we even sent a man to Lahore who sat on the doorstep of the passport-office until he saw the passport put into the registered mail to Sialkot. In this way we received the passport the day before she was to leave and we all breathed a sigh of relief.

As a preparation for her leaving we had, besides the usual parties and dinners, a very lovely consecration service, conducted by Ray Nesbitt. We claim Naomi as our very own foreign missionary sent out from our hospital. Naomi left us very bravely and has written us very happy and enthusiastic letters from Bahrain. The doctor there is most pleased with her and we are extremely proud of her. She should be upheld in prayer because she is working in a difficult and strange land.

Egypt

MRS. EWING M. BAILEY, Editor, Minia, Egypt

A VISIT IN THE DARK

By MRS. W. B. JAMISON

Upon arriving at the village, we learned that the old church janitor had had a stroke. Since but one man had already come for the morning service and it was still early, we took him to show us the way to the old man's hut. After skirting a stagnant pond, (the like of which is the "boast" of every delta village during the rainy season), and winding through the narrow streets, we came to the humble home of Om (uncle) Ismaeel. Although the day was a bright sunny one not one ray of sunshine entered that hut. Even the street before it was dark and damp.

We went into the first room where two little boys were busily making reed matting. These boys work for a small wage and the sale of this matting is the only income of old Ismaeel. Into the room beyond we felt our way, for there wasn't a window nor a door to that room other than the one we were entering. Coming in from the bright sunlight, it was a case of waiting until our eyes could accustom themselves to the dark. Meanwhile, the woman who takes care of Ismaeel and his old wife was busily hunting matches to light the tiny oil lamp. One of the matting boys was sent scurrying among the neighbors for two chairs. Gradually we were able to distinguish the old man lying on the floor under cover of a dirty old blanket. At his feet was a humped-up heap of something which we learned was his blind old wife who also had suffered a stroke sometime before. There was never a sound out of her during our visit but the old man was so glad to see us and his efforts to sit up and to talk were most pitiful.

This church member who had come with us, sat down on the floor behind Om Ismaeel to support him while Mr. Jamison read the Bible story of Nicodemus and led in prayer. Although Ismaeel is a Muslim he was sufficiently familiar with the story which was read, to anticipate words before the reader uttered them. Then he begged that prayer be made for his restoration, saying, "When the paralytic asked Christ to heal him, He did so."

Then followed a talk on faith in Christ and a patient bearing of anything He asks of us, whether it be suffering, persecution or any other affliction. The old man seemed comforted and gave assent to the kindly words of one whom he knew was his friend.

There was no sign of a confession of faith, but that old man knows much of the Gospel. He nearly always sat at the back of the church during the services and was always present for the explanation of Bible pictures thrown upon the screen during special meetings. He has heard much of the Scripture. We pray that our God who knows the heart may look into his heart and there find a saving faith.

"WHERE TWO OR THREE ARE GATHERED TOGETHER"

By MRS. W. B. JAMISON

Yesterday was a Sabbath day of pure joy to us. For months we had wanted to visit three Christian families who have oversight of a huge cotton estate of about two thousand acres. A full schedule and such a long drive had heretofore kept us from carrying out our desires. Even though we knew that the mud roads would be exceedingly rough due to recent rains, we made plans to go this week.

The day dawned bright and beautiful. Right after breakfast we set out, taking with us three missionary women from the girls' school. The roads were all that we had anticipated with the result that both shock absorbers on the car were ruined in spite of most careful driving, so that the trip home was about as smooth as though we were in a farm wagon.

The overseer of this estate is a thoroughly good Christian man. The wives of the other two families are his sister and niece, so that there are three strong Evangelical Christian families in this little group. Since they are too far from church to attend the Sabbath services they are cut off from public worship, but that does not dampen their zeal nor do they use that as an excuse for not shouldering their responsibilities towards the church. This friend is a most liberal supporter of the little church in the village some three and a half miles distant by donkey. In order that he and his family may have a share in the Sabbath worship, he has arranged that the evangelist from that church come each Sabbath afternoon on his donkey to hold a service in one of the homes on this estate.

Since they are so far from us, their contacts with the missionaries are few and far between so that every visit from us is an especial pleasure to them as well as to us. One young mother is tied to her little family of three boys but the other two mothers take turns caring for all of their children of school age in another village where they may go to school, so one mother and four of the children were not present when we visited them. A daughter, and her cousin of the same age who had finished our school in Tanta, acted as hostesses with as much dignity and graciousness as though they were doing that sort of thing every day. When one of our women asked the daughter where her brothers were to be sent for further schooling after they had completed their primary education, she replied, "To Assiut College, where Fuad (an older brother) was, for our father wants us all to go to school where we learn about God." Now, it would cost a great deal less if this father would send his children to the government school here in Tanta, but he puts a Christian education above dollars and cents.

Shortly after our arrival, we were served little cups of refreshing coffee. An hour was spent in fellowship as we wandered through their beautiful, quiet garden then we

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The President's Page

1938 CONVENTION THEME, "THE POWER OF JESUS CHRIST" MATT. 28:18

By MISS LILLIAN M. ROBERTSON, Convention Secretary

A great multitude was moving toward the Promised Land. The march was orderly, for Moses had perfected an organization that centuries have not improved. The Twelve Tribes were appointed to definite places and duties. Each tribe had its leader, and there were seventy at large to help Moses in the arduous task of conveying the new nation to its inheritance. The arrangement of the camp was significant: The Tabernacle, containing the Ark, symbol of God's presence, was in the very center of the great assembly.

Laws had been given at Sinai, and everything was ready for the last stage of the journey from Egypt to Canaan. The divine Guide would indicate the way unerringly. As the Presence in the cloud moved, the people moved. When it stopped, the people halted.

In these final days before the 1938 Convention, we are thinking of the women who will come to it. They will come from the North, the South, the East, and the West. They will be here from India, Egypt, and Sudan. All will come with one objective — to march toward *our* Promised Land, *The Kingdom of Heaven on earth.* There will be leaders from presbyterials and from departments of work. Throngs of our fine young women will come to celebrate the birthday of their organization. Unofficial women will come. Junior Leaders will be present, already giving to their young members something of the missionary atmosphere that will dominate their thinking in days to come. Every woman who receives the magic "Pink Slip" will come ready for duty .

It is a precious privilege to be with a company that is marching thus toward one objective. As did Moses, so will the women of this Convention do—put God at the center, but they will go further: They will understand the Manifestation of God in Jesus Christ, and seek the Power promised by Him to all who would try to bring the Kingdom of Heaven on earth. They will plan, pray, and work for this Kingdom.

The joy of sharing this Kingdom comes to those who enter wholeheartedly into the Promise of Power. Not for those, who like the Children of Israel, wept for the satisfactions of the old world, criticized their Leader, and complained that the way to the Promised Land was too difficult, to say nothing of being filled with fear at the obstacles that its conquest might entail. *Not one of these saw the Promised Land.*

To those who ask for and receive Power, there are no obstacles that cannot be overcome. If we but do our part sacrificially, the Kingdom of Heaven will be ushered in, and we may rejoice at having had some part in bringing about such a glorious day. Then,

"The ends of all the earth shall hear,
And turn unto the Lord in fear."

United Presbyterians in United Prayer

By (Mrs. Chas. W.) ELSIE WEHLING FULTON

Last year a request had gone out to all members of the Women's General Missionary Society, to all its missionaries at home and abroad, and to all others interested, that they reckon the difference in time and unite in the fourth annual PRAYER AROUND THE WORLD service, to be observed during the time of the Indiana Convention. From near and far has come word that, in response to that request, hundreds of members and missionaries paused to pray at that hour.

Miss Dora B. Mason from Egypt wrote: "We have just finished our prayer meeting here on the compound at Sidi Bishr. It is evening and the sun is just setting in a blaze of glory. We had our meeting from five to six o'clock and held it in 'Town Hall' where we have Church on Sabbath evenings, and where Association meets for the summer session. There were eleven of the Women's Board missionaries and six of the Foreign Board missionaries present, and we were so glad to be able to join with you and with so many other groups all around the world. We were, as one of our number said in her prayer, 'a few links in the chain of a great host who at this hour are bowing in praise and adoration before our God.' "

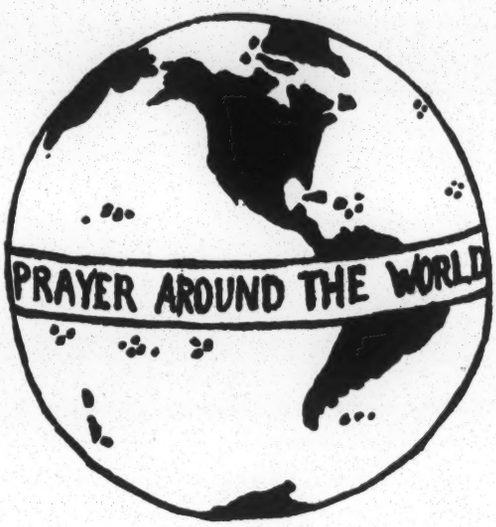
From Erkowit, in the Sudan, Miss Mary Jane McKnight wrote: "The Shields family, my brother and his family, Miss Blair, and I are here in the Red Sea mountains for vacation. So we met on the hillside some distance out from the hotel at 5 P.M. for the 'Round the World in Prayer' service. We had only two Bible Songs books. We sang a number or two, and then had a number of Scripture verses on prayer from memory. Then we had a series of subjects for prayer: Home missions in its various phases, the Home Church in its various departments, India, Egypt, Ethiopia, and the Sudan. We were sitting on rocks, and they got rather hard by the end of an hour."

A former United Presbyterian, now living in Florida, wrote: "I love the United Presbyterian Denomination. We do not have one of its Churches here; but I do have my Magazine. I was with you in the PRAYER AROUND THE WORLD service."

The mother and sister of one of our missionaries in far away India wrote: "We are glad to help in prayer."

A few gleanings from letters received from individuals and groups from the Atlantic to the Pacific are as follows: "Our hearts were glad that we were a part of the service"; "We expect to have other neighboring Churches to combine with us next year, the Lord willing"; "It is thrilling and an inspiration to know that at one identical hour all around the world hearts are united in prayer"; "Our society's observance was almost one hundred per cent. Our society is evidencing the power of prayer by additional members and increased interest in carrying the Gospel to others"; "It was one of the most beneficial and inspirational meetings our society has ever held"; "We look for the blessing, for prayer changes things"; "We had a splendid service at 10 A.M. Most helpful indeed. We had seventeen present, three at homes joining, and four or five at the Indiana Convention at that hour."

The last gleaning quoted came from a member of the New Wilmington Church, where we shall meet within a few weeks for the 1938 Convention and where we shall observe the fifth annual PRAYER AROUND THE WORLD service. At that time, let each one of us, member or missionary, at home or abroad, reckon the difference in time and pray for all phases of our denominational life in the home land, for the work and workers in all of our home and foreign fields, and for the cause of Christ everywhere. Let us unite with others the world around in the—



FIFTH ANNUAL
PRAYER AROUND THE WORLD
SERVICE

Tuesday, June 21st,
10 A. M. (E.S.T.)

PRESBYTERIALS REPORTING DELEGATES TO W.G.M.S.
MARCH 1—APRIL 1

March 3, 1938	Wisconsin
March 5, 1938	Ohio Northwestern
March 5, 1938	Caledonia
March 9, 1938	Los Angeles
March 10, 1938	San Francisco
March 11, 1938	Hudson
March 14, 1938	Detroit
March 14, 1938	Des Moines
March 15, 1938	Uncompahgre
March 16, 1938	Oklahoma
March 18, 1938	Indiana
March 18, 1938	Mansfield
March 19, 1938	Chicago
March 19, 1938	College Springs
March 22, 1938	Illinois Southern
March 23, 1938	Argyle
March 23, 1938	Beaver Valley
March 25, 1938	Keokuk
March 26, 1938	Cedar Rapids
March 29, 1938	New York

Editorial

MRS. JOHN P. WHITE, Editor, c/o Mrs. William A. Minteer, 966 Broadway, East McKeesport, Pa.

WATER FOR EGYPT

Alexandria, Egypt,
March 15, 1938.

A new book, *The Nile,* by Emil Ludwig, issued but a few months ago, is no doubt familiar to many of our readers. The author traces the Nile from its sources and in minute detail, gives a description of the various countries through which it flows, beginning with the earliest history. So does he write the epic of a river.

It was not my privilege to traverse the more than four thousand miles to the Ripon Falls but I did go more than twenty-two hundred miles up the Nile and on one of its tributaries, the Sobat river.

One distinctive characteristic of the river is, that while the lakes and rivers of Central Africa pour their riches into it, it receives no tributary in the last seventeen hundred miles of its course, yet it runs down through Egypt creating vast riches as it overflows the valley.

In modern times a great system of dams and canals controls the flood water, permitting perennial irrigation for much of the land. One large canal here, another there, branches off to be divided until the smallest one is turned onto the fields flooding each furrow.

I seem to see in this irrigation system a figure of the spiritual water being carried over this thirsty land. The church is the great river carrying the water of life through various channels—the institutions, the schools, the Sabbath Schools, the hospitals, the child welfare clinics, but the final flooding is through the last little furrows—the individual Christians whose lives are being used to carry riches to nearly sixteen millions of people.

It has been a cheering experience to see how in addition to the pastors and employed teachers, many voluntary laborers, just for the joy of service, are helping to water the land. Let me mention but a few: There is Mark, a government employee, who gives every Sabbath afternoon to the people of a certain village. He saw this village destitute of Scripture teaching. He said, "I have received so much and these people have received so little; may I go and teach them?" Of course he might go. With a group of Christian Endeavor boys to help teach and sing, he walks or rides several miles conducting a Sabbath School and a worship service in a place where the Gospel would not otherwise be preached.

He is but one of the many who are giving similar service. You have often heard of them through the pages of *The Womens Missionary Magazine,* of the young students who go out from Assiut College and P.M.I., and of other girls who go out from the Cairo College for Girls into the villages or into sections of the cities where Street Sabbath Schools are held. You have heard also of the Daily Vacation Bible Schools in the villages conducted by students during their vacations.

This joyous service has been overflowing into the Coptic Church. Girls from that church who have been students in our schools have gone home to their villages and have carried on the same kind of schools.

Some girls have started little private schools. I saw one such. The young girl was a member of the evangelical church. "How many children do you have?" I asked. "One hundred and fifty," was her reply. "And how many teachers are there?" "Six," she said. There she stood, a dignified little superintendent, saying in her sweet voice, "It's not my work; it's God's work."

What a joy to see Marie in her school. She is a graduate of the Cairo College for girls. While in school she had caught the spirit of service. Her husband, a physician, shares her desire to help the children of their town. Together they work. One hundred and seventy-five girls, sixty of whom are Moslems, are following the ordinary school course. In addition they are doing beautiful needle work which is sold to help support the school. They are taught health and sanitation through the daily talks and the examination of the doctor. No school under direct missionary supervision gave a better demonstration of Bible memory work than did this independent school.

"A busy pastor's wife." You have heard of her. I saw one in an Egyptian village. Under the guidance of a missionary she is doing an unusual bit of work. By ones and twos, thirteen women and several additional children came to her home on the day of my visit, to read their lessons. Two months before this, not one of those women knew her a, b, c's and now they are reading the Gospel of John, some of them with a good degree of fluency.

This pastor's wife with two little children, who has been giving her time so unselfishly, has not been unappreciated nor unrewarded. The women began to say, "You are doing so much for us we want to help you." And so in turn they come to help wash or sweep or sew, or just to care for the children while she teaches or goes to a meeting.

There is Sitt Fulani, who with her husband conducts a clinic for women and children. Many others, with similar wealth spend money for themselves, but these two young people have expended large sums for building equipment and are spending constantly for the support of the work in order that hundreds of poor people may have the tender ministrations of Christian physicians and nurses.

In a more extensive way the lives of many who have been taught have influenced the old Coptic Church, that at one time was bitterly hostile to our mission. On the World Day of Prayer, in several places the Coptic women and the Greek Orthodox observed the day in their respective churches, and in one place at least held a union service.

A Sabbath School rally, now held annually in Assiut, gives evidence of a new day. In recent years Sabbath Schools have been introduced into the old Coptic Church. On Rally day more than two thousand children, youth, men and women, crowded the large Coptic Church and the large Protestant Church. Each group had a part in the services and we all joined in the convention hymn:

"The Church's one foundation
  Is Jesus Christ the Lord;
She is His new creation
  By water and the word.

"From heaven He came and sought her
  To be His holy bride,

With His own blood He bought her
And for her life He died.

"Elect from every nation,
Yet one o'er the earth,
Her charter of salvation
One Lord, one faith, one birth."

"A roar heralds the river at its source." In the end it is not a roaring stream but divided and sub-divided "yet it arrives at its mouth with might," having transformed a great stretch of land, otherwise desert, into the most fertile spot on the face of the globe.

"May men one day say of me, 'He was a Nile,' " cried one of the Pharoahs.

Rather would I hear from the lips of every missionary, from every pastor and teacher, from every school boy and girl and even from every hospital patient: "May men one day say of me, 'He was a little furrow, a channel of blessing, carrying the living water through the valley of the Nile.' "

ARRANGEMENTS FOR TRANSPORTATION TO CONVENTION

Arrangements for transportation to New Wilmington, Pa., June 17, will be fully announced in the June Magazine. In the meantime any delegate or visitor who expects to go to New Wilmington from Pittsburgh, should send her name to Mrs. W. P. Wiegering, 352 Alameda Avenue, Youngstown, Ohio. A special rate can be secured for 25 or more.

ENTERTAINMENT AT CONVENTION

Please send your reservations for entertainment to the W.G.M.S. Convention (June 17-21, 1938) to the Chairman of the Local Committee, Mrs. William McElwee, Jr., 335 Waugh Ave., New Wilmington, Pa.

A CORRECTION—THE CLUB OFFER

We offer a Club rate of FIVE NEW SUBSCRIPTIONS FOR FOUR DOLLARS AND FIFTY CENTS, and renewals at the same rate provided they accompany a club of five *new subscriptions.* This changed rate is made necessary because of increased cost of paper, etc.

We had hoped that before this time a very large number of societies would have one hundred per cent subscriptions. *The rate offered to such societies will continue the same—seven cents a month or eighty-four cents a year for each member.*

Please note again that the Club offer is for NEW subscriptions and that renewals at the Club rate are accepted ON CONDITION THAT THEY ACCOMPANY A CLUB OF FIVE NEW SUBSCRIPTIONS.

Thank Offering Department

Edited by MRS. O. H. MILLIGAN, Thank Offering Secretary, 905 Publication Building, Ninth Street, Pittsburgh, Pa.

Best Things

The sweetest word in the world, I think,
Far sweeter than any other,
A word that we say forty times a day,
Is the beautiful name of "Mother!"

'Tis a beautiful name, but I can place
Another right beside it,
Just as sweet, you'll agree, and, of course, it must be
The name of our dear "Father!"

And a third name must ever with these two stand
Or they will not be complete;
Where they are, you see, must this other one be,
My name is "Home" so sweet.

Mother, "Father," "Home"—dear names are the three,
But there's one that is above;
'Tis the sweet name of "Jesus," from all cares it frees us,
And fills homes and hearts, too, with love.

Mother—Father—Home and Jesus
The names all together belong;
To them we'll be true, each and every day through,
And our lives will be happy and strong.

—Selected.

HOW LONG SHALL I GIVE?

"Withhold not the Gospel from souls needing Bread;
For giving is living," the bright angel said.
"And must I be giving again and again?"
My peevish and pitiless answer ran.
"Oh, no," said the angel, thus piercing me through,
"Just give till the Master stops giving to you."

Has there ever been a time when the Master did stop giving to us? We know that such a time has never come in the experience of the human race. From the creation of the world God has ever been mindful of man and his needs. In our selfishness we often count as blessings only the special blessings to us alone. Mankind is receiving daily from the Heavenly Father the blessings of the earth, the sun, the moon, the air to breathe, the water to drink, and life itself. The world we live in is made beautiful by the Giver of all gifts. The different seasons come and go in regular order year after year and generation after generation, each season beautiful in its changing panorama of snow and rain, sunlight and shadow, blossom and matured fruit, seedtime and harvest. He also gives the flowers, the shrubs, the trees their delicate beauty and sturdy grandeur. These come and go and we think of them only as part of our existence and never ask

ourselves the question, "Who is providing these?" Would we have life in all its beautiful surroundings and experiences if the Master stopped giving to us?

Have we praised Him for these blessings? The absence of the happy experiences of childhood, our school days, our home and our church would bring hardship and loss to us. Have we thanked God that He has ever been mindful of us and surrounded us with His goodness and mercies? God's Word contains many precious promises: "God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work." We have been so indifferent to His wonderful blessings in our lives. His blessings are ours continually. In return He wants His children to thank Him daily. Our thanksgiving will be expressed by our gifts.

How much of each day do you spend in thinking of God's wonderful goodness to you personally? How much time each day is given to His service as an expression of gratitude to Him? Our love for Him will prompt our pouring out our best for Him. The measure in which we give is the measure in which we live.

Everywhere about us the principle of giving is manifest. The sun gives his rays, the clouds their rain, the flowers their fragrance, and the vines and trees their luscious fruits. May our thoughts of self and of our needs be changed to thinking of everything we enjoy as coming from God's loving hand. He loved the world so much "that He gave His only begotten son that whosoever believeth on Him should not perish but have eternal life."

When tempted to ask, "How long shall I give?" may you hear the echo: "Just give till the Master stops giving to you."

GRANDMOTHER'S SPECTACLES

"Wouldn't you hate to wear glasses?" asked a small boy of his little playmate. "No-o," answered Donald, reflectively, "not if I had my grandmother's kind. She sees just how to mend broken things; she sees lots of nice things to do on rainy days; she sees when folks are tired or sorry, and what'll make 'em feel better; and she always sees what you *meant* to do, even if you haven't got things just right. I asked her one day how she could see that way all the time, and she said it was the way she had learned to look at things as she grew older. So it must be the spectacles."

SENIOR LIFE MEMBERSHIPS

$25.00 Each

From March 1, 1938 to April 1, 1938

1. Mrs. E. L. Worcester, West Allis, Wis.
2. Mrs. L. W. Lytle, Waterford, Pa. By Lavinia Moore.
3. Lillie Blanche Proudfit, Washington, Pa. By Mrs. Albert M. Algeo.
4. Mrs. Smith N. Whitworth, Washington, Pa.
5. Mrs. W. J. Smith, In Memoriam. By her daughter, Mrs. S. W. Miller, Washington, Pa.
6. Mrs. S. W. Gilkey, Mercer, Pa. By the W. M. S.

ADDITIONAL 100% SOCIETIES

Three societies in Woodland church, Philadelphia, Pa., W. M. S., Ann Judson, Y. W., Rose Shereda, Y. W. North church, Y. W. (Sucgius) Philadelphia, Pa.

Akron, O.

Robinson, Ill.

Washington, Pa., Alpha Mu Sigma, 2nd church.

New Kingston, N. Y.

Burgettstown, Pa.

Maxwell Missionary Society, Chester, W. Va.

New Galilee, Pa.

Dunravew, N. Y.

Plumville, Pa.

Young Women's Department
including
Girls' Circles

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Ave., So. Hills, Pittsburgh, Pa.

AIMS—1. To have a Circle or a Y. W. Society in every congregation.
2. To give loyal support to each of the Seven Departments.
3. To so increase the Special Fund as to include an object in Egypt.

A Thought to Ponder—"Vision without service makes a visionary who loses the vision; service without the vision makes a slave who loses the power of service."

YOUNG WOMEN'S SPECIAL WORK

Support of Girls' Boarding School, Pasrur, India, $4,350. Salaries — Home — Matron of Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R. N. Superintendent of Jubilee Hospital, Henderson, N. C.; Foreign—Mrs. Ruth Lobaugh Walker, Gore, Ethiopia; Miss Mary Cole, Khartum North, Sudan, $1,800. Total askings, $8,630.

RECRUITS

Rock Island Presbyterial—McClellan Heights, Davenport, Girls Circle —10 members.

Los Angeles Presbyterial—Culver City YWMS—18 members.

We ask for these societies and all others reported as new since April 1937, the very best co-operation of the other societies of the congregation.

THE FINISHED REPORT

Was it a finished report just because the end of the year had come or because a report of a year full of good deeds, properly and promptly recorded, had been sent to its destination? Every year there are some fruitless societies as far as reports are concerned. A later communication with any of them usually reveals that little or nothing has been done, so it was thought unnecessary to make known that the society still existed or that it had ceased to function, perhaps.

A really finished report is no accident. Some of the elements entering into a successful report are as follows:—

1. To *pay strict attention* to all directions is a long step forward in making possible a creditable and finished report. Some of the directions may sound childish, but simplicity is to be desired, then no one need fail to understand.

2. *Conscientiousness* on the part of officer and individual member is sure to work out to a satisfactory finish. Nothing is consciously left undone by such people. This quality does away with the intermittent worker, "on again, gone again"; "sometimes up, sometimes down," type.

3. *Earnestness in endeavor* spurs the society on to a year of deeds well performed. This acts as a tonic to even those who are less well established as to the missionary program.

4. *Patience* is not to be despised as a factor in working out a successful year. Fussiness upsets the morale of even godly young women. An even tenor is much more conducive to confidence in work and worker. Patience on the part of the more aggressive ones will tend to encourage reticent ones to respond more confidently.

5. Perhaps *common-sense* is the most uncommon of the suggested elements. If it is general, you may expect a co-operation which, in itself, is a very real power. In every society, several secretaries are concerned with the finished report; there are Financial, Statistical, Thank Offering, Efficiency, etc. These and others may be found in each society in the congregation. Co-operation is sensible. If the several secretaries in the different societies co-operate, no part of the mission work of the women of the church need be overlooked, neglected or

omitted. Dr. Allan DaFoe quite magnified commonsense when he said that "A person devoid of commonsense is like a house without a foundation."

The report for the year 1937-1938 is finished. The mistakes of this report should serve as rectifiers of future errors. The aim is high, even though not reached. This report is a permanent record, a part of the history of the WGMS, so how important is it that it be done well!

HOW ONE SOCIETY AND ANOTHER SOCIETY SOLVED A PROBLEM

Miss Lillian M. Robertson, our very competent Convention Secretary, sent in a story of how the 44th Street Church of New York City planned to make missionary society work prosper when conditions were not propitious apparently. She said:—

"Our Young Women's Society languished from removals, and was on the verge of lapsing entirely. The WMS had lost members also, by death and removal, although we had material enough to continue the work as usual.

"We hit upon the plan of consolidating programs, meeting on Sabbath afternoon, having tea at 4:30, and beginning the program promptly at 5:00. It has done wonders for the work in the 44th. We do no business, only instruct the secretaries of each society to keep the records. The joint Executive Committee, meets monthly and blocks out the next meeting, looks after such business matters as must be cared for, and then at our convenience, we have a business meeting of each society, when the Minutes are read, and everything brought up to date. For example, this month (March), we have two business meetings, each society meeting separately. Our nominating committees are already appointed, and at these meetings the report will be made, the election held, reports for the year cleaned up, and at the next monthly program (March 20), we will have an installation service of the officers of both societies.

"The tea is simple but fits into the programs. For the study of the Moslem subjects, we have had Mohammedan refreshments, served quickly at 4:30. The young women love this, and we alternate in all the duties connected with the meeting. Last month the WMS had the program and the YWMS the devotional and the tea. Next month the WMS will conduct the devotional hour and the YWMS the program. The teas have been lovely. Last time we had peanut sandwiches and coffee served in little cups, saucerless, without handles, in true oriental style. The colors were Mecca green, and explanations were made during the lunch of the various items. The meeting prior to this had dates, etc.

"The programs are strong presentations of the subject. When some one referred to the fact that women could go to Mecca, but must wear white ever after, with head covered —from seemingly nowhere, one of our girls appeared in the exact costume. We fairly line the walls with maps, pictures, and at one fell swoop, we cover the ground much more thoroughly than we could do in separate meetings.

"Then the young men began to drop in, and the Intermediates happened around, other men came, and we are at the present time having almost as many as a representative congregation. The Young People's Society asked permission to share in the programs, and get credit for mission study. We are reaching groups that the Women's Society, as such, would never be able to touch; we have saved the Young Women's Society; we have started the younger folk in their teens in mission interests; and on the whole have done for a small congregation the one thing that has saved the work from lapsing—as we see it. The Young Wom-

en have asked the WMS for a "coach," that they may do better next year, and as far as I know, we will follow our present plan indefinitely. As we have no evening service, this fits nicely into the late afternoon. I have not said that we use the young men wherever we can. I have toled the choir in to sing, and last Sabbath we had the map work done by a school lad who, it is safe to say, knew nothing about Mohammed or his world.

"Our program for March will tie up the Mohammedan world to our missions. We will have a brief biography of Gordon, Kitchener, and J. Kelly Giffen, following up the last lesson on the Mohammedan Belief. The Prayer Cycle is never overlooked, and we usually call for the chairman of the calling committee to report calls she has made and the state of health of ill members; we ask the Birthday secretary to tell us about her birthday messages, including those of the missionaries, etc., etc. We do everything we know to do to extend the knowledge of missions in an attractive, helpful way, enlisting just as many different people in the program as ingenuity can devise.

"Our plan has solved the problem in our small church without multiplying organizations and meetings. I think not the least important is the interest aroused in so many different groups, that would never under any other conditions have been brought together as these have been.

"On Thank Offering Service day, we boldly take the work into the morning service in the congregation, and give every person present an opportunity to share the Offering. We have a processional, just as Mrs. O. H. Milligan does her Thank Offering Bearers, only we just have the entire congregation march up to the white box, incited thereto by our ushers in white. It is interesting, and our people seem to think that it is all right to share our work and obligations with the members generally. At least we do it, and the sum realized exceeds what would be given by the less than two dozen women in our own Society—to say nothing of the young women."

LET'S THINK

The Apostle Paul, when speaking of those things that are of eternal value unconsciously links old and new philosophy. "Prove all things; hold fast that which is good." He does not discourage the appeal of reason, the intellectual reception of truth. He invites us to seek the reasonable foundation of truth as well as to exercise Faith in belief. Doubtless, Paul would have been interested in scientific proofs as related to spiritual matters. However, he would not have allowed this consideration to cloud his spiritual vision or hamper his adventures in Faith. Paul was no visionary. He was practical in his ideals and goals. There was a definite mark toward which he was always striving. It was the "mark of the prize of the high calling of God in Christ Jesus."

As young women, with the world as a battle field and Heaven as our goal, we, too, need to "Prove all things and hold fast that which is good." In a day of apparently shifting standards, we need to realize that there are values that are eternal and unchanging. Faith is the very foundation of life. Let us cherish it, for it is a possession most precious. By Faith, veritable mountains have been removed. In the midst of numberless pressing demands upon our attention, we need to "think upon these things" that Paul enumerates as being of supreme importance, namely: "Whatsoever things are true; whatsoever things are honest; whatsoever things are just; whatsoever things are pure; whatsoever things are lovely; whatsoever things are of good report. If there be any virtue, and if there be any praise, think on these things."

Youth is the garden in which the

Master has placed flowers, most rare. There must be right cultivation and the discarding of those influences that destroy and will mar the beauty of the mature bloom. In the garden, you may walk and talk with the Master and be assured that you are His own.

"Give me great thoughts, O God;
Lend me the royal mind;
Lead me where Truth has trod,
Where Faith has been refined.

"I, too, would know the plan
Thou hast to others taught.
Crown me, Thy humble child,
With high and queenly thought.

"What matters, then my dole
Upon this earthly clime,
For in my cloistered soul
I keep a tryst with God."

By Mrs. Lloyd H. Simpson.

THIS, THAT, AND THE OTHER SOCIETY PROGRAMS

The Young Women's Society of Mars, Pa. includes in its new program several points of interest. Its motto is, "Ye are the light of the world, Send out thy light." Its aim, "Know more, do more, give more, pray more, enroll more for missions." Its challenge:

"Hold high the torch, you did not
light its glow.
'Twas given you from other hands
you know;
'Tis yours to keep it burning
bright,
'Tis yours to pass to others needing light."

Another quotation, "Joy" is spelled thus:—*J* for *Jesus*, *Y* for *you* and *nothing* (*O*) between.

"The Missionary Ten Commandments."

"Thou shalt remember the Missionary meeting night to keep it free, and not be absent thyself without good cause.

Thou shalt on the first day of the week lay by in store as God has prospered thee, that there be no scrambling at the end of the year for something to give.

Thou shalt learn the joy of doing things well, and to that end be willing to serve on committees.

Thou shalt give of thy talents, literary, musical, or artistic, for the benefit of the Society, knowing that she who giveth is more blessed than she who receiveth.

Thou shalt subscribe for and read *The Womens Missionary Magazine* that thou mayest know of thy missionary work.

Thou shalt study thy missionary literature that thou mayest have a deep and broad intelligence.

Thou shalt be ever ready to give of thy time and strength in work for the cause of missions.

Thou shalt care for the children of thy church and plan for them systematic graded missionary education.

Thou shalt be watchful to engage the young women of thy church in missionary service, and lead them to join thy Society.

Above all, thou shalt pray daily and believingly that God Himself will do those things that are beyond thy power, and will guide and bless thy efforts in His service."

The Guild of 2nd Wilkinsburg Church decided to save money by making its programs and thus find a new happiness. The chairman said that the new books were "heartily received" by the members at the annual meeting which was a dinner. Fifty-two enjoyed this function. She also said that "the program committee intends to try to make the meetings as interesting as possible." There is *no* such thing as a *program making* a *success* of the meetings. The *committee* has a *work* to *do* as *every meeting comes* into *focus*.

The cover of the booklet is a light shade of blue decorated in a deeper tone, a sketch of the globe with continents in whole or part represented.

The closing quotation is worth considering:—"There may be plans un-

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Girls' Circle Program

By MRS. FLOYD H. CARSON, Wilkinsburg, Pa.

(Editor's Note: Due to the continued illness of Mrs. J. C. Smith, it was necessary to procure another writer for the Girls' Circle Page for this month. It was our good forture to secure as a substitute Mrs. Floyd H. Carson of Wilkinsburg, Pa.)

THE GOLD OF HIS LOVE

PREPARATION-POSTER—Use a sky-blue poster card and paint on it half of a rainbow arc with the zenith at the top, left, and its end in a pot of gold, running over, and lettered, "Christ's Love." In the lower left print the theme, "The Gold of His Love" and under it give the name of your society, place of meeting and the date.

The success of this program depends upon preparation. Each circle member taking part should understand the whole plan as outlined, should study her sources of material carefully, pick out points to be stressed and make her talk count. The girls should be instructed beforehand as to the program outline, so that it may progress without announcement, and also, about the plan for the candle-lighting so that it will proceed impressively. Much depends upon the earnest and sympathetic presentation of the part assigned to the leader.

INVITATION—Regular birthday party invitations may be used, indicating the thirty-fifth birthday of the Young Women's Missionary Societies of the United Presbyterian Church. Or, you may make small booklets, using a golden art paper, with a white inner sheet, and tied with different rainbow colors. On the one side you may use this verse:

Pirate gold—rainbow gold
All in ancient story.
But there is another gold,
Come—behold its glory!

On the opposite page give the information which you have, about the meeting, on your poster.

PROGRAM

Quiet Music—"Jesus Is All the World to Me."

Leader—In this meeting we are thinking of the "Gold of His Love" and of what it has meant to us and to the world—

"And Him evermore I behold
Walking in the midst of the world
Through the cornfields waving gold
In hamlet, in wood, and in wold;
On the shores of the beautiful sea.
He toucheth the sightless eyes
Before Him the demons flee;
To the dead, He saith, Arise!
To the living, Follow Me!
And that voice soundeth on
From the centuries that are gone,
To the centuries that shall be."

He says to us and to the world, "Come—unto me."

Song—"I Love to Tell the Story," using verses 1, 2 and 3.

Circle Member I—Tell the legend of "Baucis and Philemon," sometimes called "The Miraculous Pitcher." This legend may be found in the Hawthorne collection of stories, called "Wonderbook and Tanglewood Tales," which every local and school library will have.

Circle Member II—Read I Kings 17: 8-16.

Circle Member III—Read John 15:9—Just as the pure, white milk never failed in the pitcher of Baucis, and as the barrel of meal and the cruse of oil remained full for the prophet and his kind hostess of long ago, so we find that the pot of gold never faileth at the end of the rainbow. You may turn it over and pour it out in a golden flow, but its source is eternal, in the very heart of God. Long ago Christ looked upon the multitude with compas-

sion, seeing them as sheep without a shepherd, feeding them himself, and later begging Peter to feed them as proof of his love. Having given *our* hearts to Jesus, we find them continually filling with His love—a love that must reach out in blessing to others. We, too, are moved with compassion and respond to the same plea which Peter heard, "Feed my sheep"—with the gold of my love.

Leader—Today we are celebrating a birthday, the birthday of the Young Women's Missionary Societies of the United Presbyterian Church, now thirty-five years old! For thirty-five years the girls and young women of our church have been dipping their hands into this precious store of gold, remembering that He said, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me."

Circle Member I—Using the articles in this magazine entitled, "Why the Missionary Society in America" and "Highlights of the Young Women's Department," tell why you think our missionary societies are needed and what has been done by them in these years. Contrast your life with that of a non-Christian girl and show how the outpouring of the gold of His love has made the difference.

Circle Member II—Using the articles entitled India, Egypt, and the Sudan—in Action, show how the girls who have come to our mission stations, as soon as they can, have formed missionary societies of their own, and what they are doing in these societies.

Circle Member III—Using the article entitled, "What Societies Trained Our Missionaries for Service?" point out in number how many young women's societies may claim the sending of a missionary from their number, how many have sent more than one, and whether your society is among these. Using the list at the back of the magazine, tell how many missionaries are representing us today. See what you can find out about the history of your own society, when it was organized, how many members have belonged to it and what you have been able to contribute to the missionary work since its organization.

Leader—In prayer, thank God for the many lives which have been brightened throughout these thirty-five years because the "Gold of His Love" has been carried to them and poured out for them from the heart of the Saviour, through the young women who have been His followers. Thank Him for the faithfulness of all those missionaries who have served during these years and for the faithfulness of the girls who have worked at home, have given, prayed and studied in their societies. Pray that God will help us all that in this, our time of opportunity, we may give loyal, unselfish and loving service, too.

Leader—Read the paragraph in the article, "Why the Missionary Society in America," which is near the end and which begins "Each young woman of our churches—" and ends, "—golden strands the world over." Read the paragraph in the same article nearer the end which begins, "We the mother society—" and ends with, "The Master has need of you—."

Circle Members I-II-III—Enter bearing a birthday cake with thirty-five unlighted candles. This cake is placed upon a table, so stationed that the girls attending may all stand in a circle about it, joining the circle after they have lighted their candles. If there are less than thirty-five girls, they are to be instructed, before, to light other candles in turn, until all are lighted. Circle Members I-II-III start—using a safety match box, which they pass from one to the other and so on to other members present. While the candles are being lighted the song, "I Love to Tell the Story," is played softly; and, in the begin-

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Indian Missions

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorne St., Sewickley, Pa.

THE NEW SCHOOL AT SIMNASHO

All fall and winter we have been noticing preparations on the Agency grounds for the fixing up of the old school building, making it bright with paint and adding little conveniences.

In February, the new school teacher and his wife arrived. We called on Mr. and Mrs. Lawson, our new neighbors, and were interested in knowing who they were and whence they came. Mr. Lawson, a teacher with twelve years' experience, was educated in the Kentucky

OUR INDIAN GIRLS

—Courtesy Christian Union Herald

Left to right: Sarah Bear, Ella Davenport, and Pearl Bear, (the Donation Secretary of our Tama Mission). These girls, active members of Tama Y.P.C.U., are earning their expenses to the Ames Convention by making beaded fobs and bracelets. The Fred C. Pattersons, with these girls and maybe others, are looking forward to the Y.P.C.U. Convention, Aug. 17-21, at Ames, Iowa.

Schools, and had early contacts with some of our Mission Schools there. He attended Moorehead College, where he met Mrs. Lawson, a Kentucky girl, who was also a graduate of that school. Later he graduated from the University of Kentucky. Mrs. Lawson taught school for nine years.

The Indian children are passing our door every day going to and from school. They come from across the wet fields and down the muddy roads, but they come and seem to like it. In the school, so far, there are ten enrolled, among them, three who do not speak English (although their fathers and mothers do). The school plans to teach the children up to the fifth grade.

The aim of the school is to build body and mind, and to this end the children are introduced at once to the daily shower-bath, the tooth-brush and soap. A well-balanced, nourishing meal at noon takes care of the vitamins.

We wish success for these new teachers and to the school which has not been used for twenty years.

E. H. Carson.

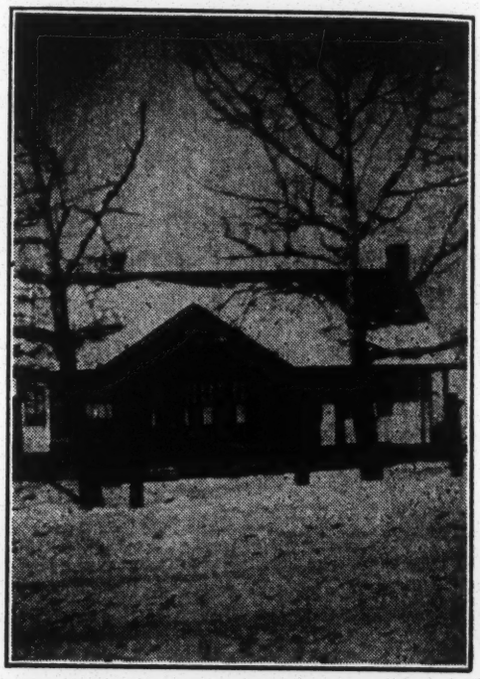
SIMNASHO PARSONAGE

In January, 1938, we moved into the new and comfortable home built to replace the nice, old parsonage at Simnasho that was burned by fire last July.

We had lived for nearly six months in the large room at the back of the church and had made it as home-like as possible. Of course, we were crowded, with the kitchen at one end, living room at the center and bed room beyond, and all in one room. But we will really feel always that that room meant a touch of home and comfort to the many Indian folks who came there and also to the homesick Southern boys of the nearby C.C.C. camp.

When we at last moved into the lovely parsonage we felt as if we were indeed in a "LARGE PLACE." We could hardly get used to so much room, but, oh, how we enjoy the light and fresh air and creature comforts not available in our one-room apartment!

We especially enjoy the fireplace in the living room. It is so attractive and is a magnet to all who enter the house. The Indian folk seem to be so happy to be asked in to warm themselves by the fire after their horse-back rides through the cold.



The Parsonage at Simnasho, Oregon.

The living room opens into a good-sized dining room. This opening is a graceful arch, much admired by everyone; and another smaller arch opens into the hall way that runs through the center of the house. Three large and two smaller windows at one end of the dining-room give plenty of light and make this (bay window) room a cheery place.

Back of the dining-room is a room fitted up as a Post Office. This room is partitioned. One side is for the Postmaster and his work. On the other side is a place where people can rest, and is fitted with a table for writing letters. Many

are helped who cannot write and some very pleasant contacts with the people are made. We try to have them see that we are Christians in our business dealings as well as at church. The people love to come to the Post Office, and often this room echoes with laughter and cheerful conversation that we would love to share if we could speak their language.

On this same south side of the house is the prettily painted kitchen with its lovely view of the Western hills and glorious sunsets. It is a very compact and convenient room which opens out to a screened porch that will be much appreciated in warm weather.

Two bedrooms of comfortable size are arranged so that there are splendid views from the windows. These open from the central hallway. The one facing the North is to be fitted up for a combination bed-room and study.

The bath room, which is a real luxury here, also opens from the hall way and is finished like the kitchen in colors and is a pleasant room. There are splendid closets and built-ins that not only add to the charm but give added comfort to the house.

It is a well-built building with good floors and wood-work oiled and stained with a greenish hue that shows the natural grain of the wood and blends well with the light oak-finished floors. When it is painted outside, the house will present a very attractive appearance.

The house has a full basement with deep concrete foundation walls that give one a sense of security when the winter winds howl and the spring freshets swirl. A modern furnace gives adequate heat and comfort. The new Delco plant supplies plenty of light to the Manse, the Parks' house and to the Church.

The Indian folks admire the new house very much and feel grateful, we are sure, deep down in their hearts, to the Women's Board and the Church that has made this home possible. They take a real pride in it and say it is a "good house." The Missionaries echo this heartily and wish to voice their thanks also to the kind friends whose gifts have helped us furnish the home. It is our earnest prayer that this home will stand in the Community, as did the old house, for many years as a witness to the Christian Faith.

(Mrs. Ernest H.)
Bernice M. Carson.

MANY THANKS

We are grateful for all donations and would like to recognize all of them in the Magazine, but that is impossible. There was one in March, however, which we feel must be mentioned. On March 10 we received a box from the W.M.S. of Fairview Church, Petrolia, Pa., containing thirty-five new dresses for year-old babies. We thought that was just about the best ever. Then on March 12 came a similar box from another group of the same society. And on March 24 a third box from a third group of the same society, making 85 dresses in all. That society surely does not do things by halves. And on March 25 there arrived a quilt from the Flora Jamison M. S. of the same church. Having preached there in Seminary days we now have added reason to have happy memories of Fairview.

UNAFRAID

On Sabbath evening, March 6, after church we received a telephone call to go to the Sanitorium at the request of one of the patients who had been very sick all week and on whom we had called several times that week. He was very weak and restless. After quoting the twenty-third Psalm and John fourteen we asked him if he wished to say anything. He said, "I want my

sins forgiven." We gave him the promise, "If we confess our sins, he is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness," and then asked him if he would now confess his sins to God. He said, "Yes." Then we asked what God did with them. He answered, "Forgives them and cleanses." We asked if God keeps his word. He answered, "Yes." Then he said, "Now, I am not afraid." It was a great joy to be in the place of service to help a soul face eternity unafraid.

F. C. Patterson.

SPREADING THE WORD

We wish to express our thanks to those who sent Bibles for distribution among the Indians of Warm Springs. We presented a Bible to the medicine-man, who recently came forward in one of our meetings. Bibles were given to two young women who made profession of their faith, and Bibles and Testaments to a number of the older boys and girls of the School. Interest in the Bible has increased and it is a pleasant sight to see the boys and girls coming to Church with their Bibles and Testaments in their hands, and to note the interest with which they hunt up every Scripture reference given during the services.

E. W. M.

INDIAN ARROWS

Rev. E. H. Carson who has been suffering from attacks of "flu" this winter is steadily gaining strength for his work. "Out of weakness were made strong."

The Committee from Puget Sound Presbytery is now considering a site for the new Chapel to be built for the Yakima Indians under the care of the Missionary, Mr. Edward J. Sam. This work is supported by the Women's Board.

Friends of the Indians and themselves, devoted readers of "The Word," have sent money for Bibles for those who have recently confessed Christ at Springs. We are sincerely grateful for these gifts.

The Jamestown, Pa., W.M.S. has very thoughtfully sent copies of the monthly programs to the new W. M.S. of Tama Mission.

A letter from Mrs. W. A. Matthews, who with Rev. Matthews labored so long and faithfully at Simnasho, Oregon, tells of a Bible study class which she started in her home for the women of her neighborhood. Mrs. Matthews now lives in Portland, Oregon, and keeps busy, for she says, "I find work goes a long way in keeping me from being lonely."

There has been a fine response from friends in providing Magazine Subscriptions for the members of our recently organized Women's Missionary Society. Thank you.

Through the courtesy of the Boards of Administration and of American Missions, our people have had the opportunity of seeing two sets of lantern slides; one on the "Life of Christ," all being reproductions of paintings by Hoffman; the other on "Faith Is the Victory," being made of cartoons by Dr. E. J. Pace in the Sunday School Times.

On the evening of March 6 our young people visited the Baptist Young People's Union in Tama and conducted their meeting. The Baptist young people reciprocated by coming out to the Mission and took charge of our regular mid-week meeting. There was a fine spirit in these "Fellowship Meetings" and they helped us all.

Negro Missions

MRS. ADA KERR WILSON, Secretary, 115 E. Grandview Ave., Zelienople, Pa.

Mrs. C. S. Simpson of Millers Ferry is the representative from this department to attend the Convention at New Wilmington, June 17-21. Mrs. Simpson is the widow of C. S. Simpson, former principal of the work here. Her salary has been assumed by Allegheny Presbyterial, and her appearance at the Convention will give the members of this Presbyterial the opportunity of meeting and becoming acquainted with her.

On Saturday, April 2, the National Broadcasting network gave an hour's broadcast, sponsored by the colored Agricultural and Home Economics county agents. Students from Camden, Millers Ferry, Annemanie and Snow Hill took part in a play based on the work of the county and interspersed by the singing of spirituals. This program was much enjoyed by all who were privileged to "listen in."

Weather favors good attendance at all the schools. The general health of the students is good. This is due to the fact that at Millers Ferry prompt and efficient help has been given by the Superintendent of Robinson Memorial Hospital.

Jubilee Hospital reports the failure in that section to realize enough money from the crops last year to meet expenses, and the number of people without jobs tends to make the charity work very heavy. But no one is turned away from lack of money, and we rejoice that the sick and needy have been given expert hospital attention. A check received from one of our good societies in Butler Presbyterial was designated "to supply some need in Jubilee." The check was forwarded and will be used as directed. We appreciate this evidence of interest very much, and hope it will inspire other societies to do likewise. There were 45 patients treated during the month, with 10 major and 15 minor operations. The expense for the month exceeded $700.00.

"If you knowed how rough de way
we's come,
How often we's been in despair;
How steep wah de hills we had to
climb,
I wonder, would you cyar?

"If you jes knowed how hard de
struggle we's had
Wid Faith, an Hope, and Pra'r;
An' Ignorance, an' Sin, an' all
De things we had to b'ar;
If you knowed ho hahd we tried to
win,
I wonder, would you cyar?

"Would your haht warm up, an'
your han' reach out
To dem on the lowes' roun'?
Would you stoop an' help you' brud-
der climb
If you knowed he's fallin' down?"

The late W. G. Wilson, our Negro poet, was the author of this, as well as of many other poems of touching interest.

Foreign Missions

MRS. J. D. SANDS, Secretary, 5542 Hampton St., East Liberty Station, Pittsburgh, Pa.

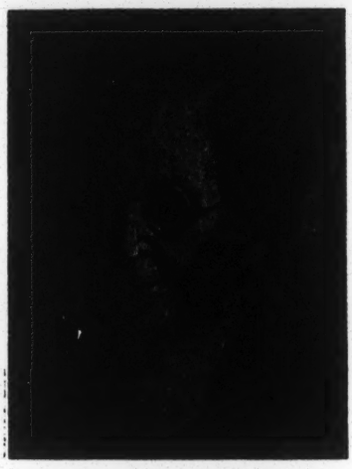
MISSIONARIES' BIRTHDAYS
JUNE

Miss Lois M. Buchanan.....June 7
Miss Marion Paden .....June 10
Miss Louise Scott .....June 22

OUR DAY

Christ Thou dost lead our souls;
Marching we praise Thy power.
Help us to love and serve Thee more
In this our day and hour.
—Eva Clark Waid.

INDIA



Dr. Maria White.

Our dear Dr. Maria White has been called to be with her Lord. Her health has been failing fast for weeks. She was ready and anxious to be with her Saviour and the last few days of her life she murmured over and over again, "Jesus come!" She is at rest after her long life of self-sacrifice and devotion to her Master. The end came quietly on Sabbath afternoon, March 20. On Wednesday morning at 10:30 a funeral service was conducted in the United Presbyterian Home for the Aged by Dr. H. H. McConnell of the Second Church, Wilkinsburg, where Dr. White was a member. Two of her co-laborers, Rev. R. E. Ayers and Rev. E. V. Clements spoke of her life and service in India. Services were also held in the Grove City United Presbyterian Church, with Dr. Homer B. Henderson in charge. A number of India missionaries home on furlough attended and other friends who had kept in touch with Dr. White during the years. She was laid to rest beside her kin in the family burying plot.

Dr. White was born in the vicinity of Grove City on April 11, 1854. She attended the Edinboro Normal School and Grove City College as her first plan for her life was to be a teacher. After several years she felt definitely called of God to go out to India as a medical missionary. With this in view she studied diligently in the Women's Medical College of Baltimore, Maryland, and after overcoming many difficulties she secured appointment by our Board of Foreign Missions and sailed for India in September, 1886.

She was located in Sialkot and was the first woman doctor to serve in the Punjab. There was no hospital or clinic there but after repeated efforts, Dr. White secured enough money from America and from a Government grant to build the Sialkot Memorial Hospital, where she served for years. She also established a clinic at Pasrur and went from the hospital to this clinic daily for a long time. In 1910 she built a small hospital at Pasrur from her own funds, naming it "The White Memorial Hospital" in memory of her parents. It is interesting to recall that Mrs. H. C. Campbell and Mrs. J. B. Hill, then on their tour of India, were given the keys and the deed for this hospital as it was to be the property of the Women's General Missionary Society. From that time on, Dr. White's headquarters were in this hospital in Pasrur.

She was always liberal in using her own funds and educated and trained many of the children of India. Her love and help went out especially to

two young girls whom she took as her proteges. She called one "Elizabeth Campbell" and the other "Martha Hill." Dr. White had the great joy of seeing both of these girls married to Christians and she has kept in touch with them by correspondence since her return to America.

Her health broke several times during the years and she was compelled to come to America for rest, but always had the urge to return to her beloved India although the work was far beyond her strength. When she retired, finally, and left India in 1933 she had a wonderful ovation by the Indian people who showered wreaths of flowers upon her and marched through the streets casting flowers before her as they bade her farewell.

She spent the first three years of her retirement at Penney Farms, Florida, and was quite happy but as she became rather helpless she then felt she should be near her relatives and others who were especially interested in her. She therefore came to the Aged People's Home in Wilkinsburg, where she received every care and consideration.

Hers was a beautiful life, lived for others and devoted to the people of India and any who needed her care, all for the love of her Lord.

Reports for the year are coming in from all the fields. It is a big job to make some of these reports and it must take a great deal of the missionaries' time to gather the facts and figures they send us. Not all of these can go into our annual number of the Magazine but some of the figures are most impressive.

Miss Laura Reynolds, with the assistance of Miss Janette Howland, has tabulated some of the educational and evangelistic work done. They give the number of Girls' Village Schools as 36, with an attendance of 1,409 girls. 545 girls have been reading in Boys' village schools. There are 824 Christian girls in these schools and the Christian women teachers number 39. 6,613 non-Christian women have been under regular instruction in the 3,935 zenanas visited. In the 888 villages visited 4,115 meetings were held; of these 1,279 were children's meetings. 95,442 women were reached in hospitals and dispensaries. 954 Christian women were under regular instruction. 42 Bible Women assisted in the work. Twenty-five Bibles and many New Testaments, gospel portions and leaflets have been distributed among the people.

A number of the missionaries are booked for sailing home on furlough and expect to be in America by early June. Mr. W. H. Merriam and Rev. R. A. Foster and family traveled together, the Fosters coming a year before their regular furlough time on account of Mr. Foster's health.

Miss Kate Hill, who has traveled backward and forward many times by ocean, is coming by land as far as possible. She and Miss Glendine Lundquist, R.N., who comes on her first furlough, left Karachi on March 20. The first two weeks were to be spent on the boat between Karachi and Busra (the port from which Sinbad, the sailor, started out to see the world). They would then go up the Euphrates Valley by rail to Baghdad and then north to Istanbul and across Europe, to sail from Oslo, Norway, to New York. They hope to arrive some time in May. We pray that all our travelers may be kept in safety as they journey.

EGYPT

The Minutes of the Egyptian Association have been received and are very interesting reading. Rev. J. W. Acheson was elected President; Dr. C. C. Adams, General Secretary; and Mr. W. W. Nolin, Treasurer. There was some difficulty in locating the workers for the coming year as it was time for furloughs

for so many missionaries. Several of the young women were asked to wait another year for furlough so that the work could be carried on.

We wish to speak especially of one resolution adopted at this last Association meeting: "It was voted that Association express to the W.G.M.S. through the Women's Board its grateful appreciation of the presence of the Commissioners of the Women's Board and the encouragement and inspiration which their visit has brought." The Secretary asks especially that the women of the Church be apprized of this action and of the real benefit it has been to have the two delegates from the Board, and Mrs. White, and Miss Milligan as their guests in recent weeks.

A copy of the News Letter has been received and many interesting phases of the general work are noted. There seems to be growth in all departments. In Tanta Hospital the average number of patients per day through December and January was from 10 to 25 more than during the same months for the past eight years. The schools are all busy with heavy schedules and a number of students of different schools have united with the Church. The schools have had many visitors during the year and the two delegates of the Women's Board have been visiting all the stations with pleasure to all concerned.

Mrs. White left Egypt about the first of April. Mrs. Randles and Mrs. Boobyer intend to visit Palestine before their return to America, possibly on May 12.

We regularly receive a copy of "The Cartouche," published monthly by The American Mission College for Girls in Cairo. It is a very interesting paper and we appreciate having it. Then, too, our Girls' School at Luxor has a magazine of its own, a copy of which was received several weeks ago. This also is much appreciated.

THE SUDAN

We have received some reports from The Sudan but these must be held for the annual number of the Magazine. The missionaries are all evidently in good health and carrying on rather strenuously. Dr. and Mrs. Shields and family, Miss Turk and Miss Soule come home on furlough this year.

Miss Soule writes that she and her nephew, Rev. William R. S. Donaghy, left Nasir on March 1 and spent some time at Doleib Hill, Wad Medani and Khartum. They expected to visit the various stations in Egypt and hoped to see Mrs. White again before she left for America. They were looking forward to spending Palm Sunday and Easter in Palestine with Mrs. Randles and Mrs. Boobyer. Miss Soule plans to take some work in the University of London so will not reach America until early in August.

Let us continue to pray for a safe journey for these ladies and all our missionaries who are traveling homeward, as well as for those who remain at their posts of duty.

Home Missions

MRS. WM. COOK, 1201 Sixth Ave., Beaver Falls, Pa.

FIELD SECRETARY VISITS BIG SPRING PRESBYTERY

By MISS SALLIE E. DICKEY

A visit to the congregations and missionary societies in Big Spring Presbytery will long be remembered. From the time that old friends, Mr. and Mrs. H. L. Grove, met me at York Railway Station on February 19, it was all a delightful adventure. A good rest in their lovely country home prepared me for three visits on the Sabbath with a snow storm thrown in for variety. Guinston reminded me of Miss Elsie Grove. With Hopewell and York, these three were one-third of the presbytery. There were good audiences and very manifest interest in the Kingdom of Christ and in its extension.

A rest in York with a new friend fitted me for further work, so on to Newville, where I greatly missed Miss Lou Dunlap and her lovely mother. From there I traveled to McConnellsburg, and McAlevy's Fort. Several friends were missing there, notably two of God's own, Mrs. Davis and Mrs. Miller, but their sons and daughters carrying on in their places with other faithful ones, made us feel that the work of the Master is safe in Stone Valley.

At Lewistown I spent the evening of that Sabbath day, then on to Mexico where were other old friends (and several missing also). I finished the journey at McCoysville.

The trek took me winding over mountains and through beautiful valleys even at that time of the year. As I think back to each place something of note comes to mind, but this story would be much too long should I write them all.

My visit in Mifflintown with Miss Besse Adams of the Mexico society was greatly enjoyed and a new friend was made. Together we attended the World Day of Prayer service there.

All of these congregations and societies are small but the outstanding impression that remains is their devotion to Christ and His work. "Honor to whom honor is due." Let us then honor the small groups all over the land who faithfully work and pray and give, often at great personal self-denial, and go that others may know Jesus and enjoy with us a life that shall never end.

FRENCHBURG SCHOOL

Events in the Frenchburg School moved at a high rate of speed during the month of March. We started off with winning the basketball championship of the 60th District, on March 4 and 5. The following week we annexed the 15th Regional leadership in basketball. A great ball team moved into Lexington on March 17 to try for a place in the State tournament. Our boys won their first two games, moving into the semi-finals on Saturday afternoon. In this game they met their downfall, being beaten by a score of 21-27. Their next game was the consolation round in which they met a still more bitter defeat to stay in the fourth team place. They did not resent being beaten in this last game since it was administered by the team which has since won the National Championship in the Catholic Tournament. We are all mighty proud of our boys to think that they went to fourth place in the State teams. One member of the team, Earl Wells, was named as outstanding player in the Regional tournament and placed on the all-state team in Lexington. Two other of our boys placed on the all-tournament team in the Regional. Mr. David Row-

lands of Wilkinsburg, Pa., former student and basketball player at Westminster College, is our coach. This is Mr. Rowlands' first year of coaching and he has won a notable success. The teams in Pennsylvania who went down in defeat before our team at Christmas time can testify as to their ball playing ability. Needless to say, the faculty members, students and townspeople who could scrape together enough money to pay admission, saw as many of the games as possible.

The Debate team had a successful season but lost out early in the district tournament. The coach of the opposing team in the district tournament conceded victory to our team but the judge thought otherwise and his decision was what counted. We will try to annex some prizes in the music festival in April.

We had a very successful revival in the school during the latter part of February and the early part of March. Dean Hamilton was with us for over three weeks in a personal work evangelistic effort. Through personal conferences he was the means of leading forty-five young people and boys and girls to a definite decision for Christ. He organized a Pocket Testament League in the school with almost eighty members. Preaching in the church on Sabbaths and participating in the mid-week prayer service constituted his public services but in these services he warmed our hearts and presented the gospel as only a great evangelist can. We commend his service to pastors seeking a worthwhile evangelistic method. He can be addressed at 738 Harvard Road, Burbank, Calif.

We will be approaching the Commencement Season when you are reading these lines. Commencement begins this year on May 27 with the Senior Play and culminates in the Commencement exercises on May 31. We cordially invite you to enjoy these services and to see the work which YOU are doing in Frenchburg.

H. Glenn Stephens, Supt.

GOOD NEWS FROM FAR COUNTRIES

(Continued from page 514)

gathered in the living room for an hour's prayer and praise. The message which Mr. Jamison gave was on the necessity of a daily, close walk with God in order to be pleasing to Him as was Enoch of old. In that quiet room where we were all of one accord in desires and aims the Spirit was able to have free course in the minds and hearts of the hearers, which isn't always the case in a mixed audience where non-Christians are present.

Immediately following the service we sat down to a good dinner of goose, rice, spinach and oranges, most of which had been prepared the day before. Time went fast to all of us but by three o'clock we felt that we must be on our way. More often than not, some unpleasant incident or discouragement will stand out in our minds after a village visit, but this time there was nothing to mar in any way at all. We are human, and so often we ask ourselves, "What is the use?" but after a visit of this sort our hearts are filled with joy and we say, "It's worth all the combined missionary effort of the church here and at home, if for only such a small group of faithful, God-fearing Christians."

Junior Department

MRS. W. R. McMUNN, Secretary, 302 Hastings Ave., Oakdale, Pa.

The Junior Workers Association of Allegheny and Monongahela Presbyterials held their quarterly meeting in the Board Rooms at Ninth St., Pittsburgh, Pa., Saturday afternoon, March 19, 1938, at two o'clock. The speaker of the afternoon was Mrs. J. L. Halman of the Allegheny County Sabbath School Association.

The quarterly meetings of the Association will be held in the future on the first Saturday of each quarter; the January meeting being held in December. The meetings will be held on the first Saturday of June, September, December and March. Leaders will kindly note the change.

Josephine Cenis, Secretary.

PROGRAM

First McDonald, Pa. Juniors led Prayer Meeting.

Prelude—Psalm 100.

Call to Worship—Psalm 100:1-2.

Opening prayer by Juniors.

Bible Songs No. 171.

Invocation, Rev. S. A. McCollam.

Bible Songs No. 183.

Scripture Reading, Phillipians 2:5-11, by Patricia Montgomery.

Bible Songs No. 213.

Prayer Period in charge of Mary Kelso, Prayer Secretary. Closed by Josephine Cenis.

BIBLE WORK

The Shepherd Psalm—Marjory Lou Donaldson.

God"s Watchful Care, 121st Psalm, Peggy Charlier.

Beatitudes, Mary Kelso.

Junior Special Poem, Mildred Cameron.

Offertory Prayer and Junior Special Offering.

Junior Song, Jesus Bids Us Shine.

Subject—Christ a Worthy Master to Serve. Russell Jamison, Mary McWreath.

Poem—The Lowly King, Buddy Donaldson.

Names of Apostles, Jackie Valentour.

Demonstration of little girls' way of obeying God's Command. Catherine Theiss.

Bible Story, A Little Girl Helps Jesus, Marion McDowell.

David the Shepherd Boy, Bobbie McCartney.

Missionary Story, Open Doorways, Mrs. John McDowell.

Poem, Pray, Give, Go. Edith Rapeka.

Closing prayer and consecration service, Rev. S. A. McCollam.

Benediction.

Following the program there was a social hour in which Amy Raunbaugh and Rachel Cain gave a sketch entitled "Entertaining a Caller." After this refreshments were served by the Juniors. The meeting was led by Patricia Montgomery and Russell Jamison.

JUNIOR EXHIBIT

Miss Marguerite Hoagland, New Wilmington, Pa., is the Chairman of the Junior Exhibit Committee for the New Wilmington Convention. Full instructions for sending packages to the Exhibit will be given in the June Missionary Magazine. All articles for the Exhibit should be sent to New Wilmington in time to be received there not later than June 13.

Literature Department

MRS. A. J. RANDLES, Secretary, 904 Publication Building, Ninth St., Pittsburgh, Pa.

STUDY BOOKS

FOREIGN ADULT

Moving Millions (A Pageant of Modern India)—Cloth, $1.00; paper, 50c.

HOME—ADULT

The American City and Its Church—Cloth, $1.00; paper, 60c.

JUNIOR BOOKS

(Information in the June Missionary Magazine)

READING COURSE. (1938-1939)

(Note the list of books offered for the Reading Course.)

HOME—

The American City and Its Church—by Samuel C. Kincheloe. Cloth, $1.00; paper, 50c.

The City Challenges the Church (Pamphlet) 55c.

City Man—by Charles Hatch Sears. Cloth, $1.50; paper, 75c.

FOREIGN—

Moving Millions (The Pageant of Modern India). Cloth, $1.00; paper, 50c.

Mann of the Border—by D. Emmett Alter—$1.00.

INSPIRATIONAL—

The Christ of the Christian Faith—by McKenzie.—$2.00.

Jesus of History—by Glover—$1.50.

BIOGRAPHY—

In the Steps of St. Paul—by Morton—$2.50.

It Happened in Palestine—by Leslie Weatherhead—$2.50.

Faith or Fear in Child Training—by Margaret W. Eggleston—$1.00.

YOUNG WOMEN'S DEPARTMENT

(Continued from page 526)

finished, tasks undone, ambitions unrealized, but if we have done the best we can, there is no failure."

YOUNG WOMEN'S RALLY

On February 19, Los Angeles Presbyterial enjoyed its Young Women's rally. There were eighty-two present. The red, white and blue color scheme was used since the meeting was held close to Washington's birthday.

The program represented a drum as to shape, red with bands of blue at top and bottom and a white lining showing. Business, reports from societies, and W.G.M.S. convention report together with a skit entitled, "A Day In a Young Woman's Life," completed the afternoon's program. A lovely banquet followed. Patriotic colors prevailed here, too. The favors were drums made of marshmallows, covered with red paper. Each had two drumsticks and a flag. The presbyterial president, Mrs. Ruth Kelly, presented a message after which an illustrated lecture on "The Holy Land" was given. The Secretary, Miss Naomi Bingel, said in referring to the day that, "It was good for us to have been there."

RELIGIOUS POEMS

Wanted for New Poetry Anthology

Address: 36RA Editor
62 Grand Central Annex,
New York, N. Y.

Temperance and Reform Department

MRS. HARRIET S. BOOBYER, Secretary
Edited by MRS. O. H. MILLIGAN, 904 Publication Bldg., 209 Ninth St., Pittsburgh, Pa.

WHICH WILL WIN?

In a recent publication of the Salvation Army we note the startling statement that while the sale of whiskey has increased 248% and the sale of beer 317%, the contributions to churches have increased 30% and to general benevolences 29% since repeal. Startling is the very large increase paid for drink compared with the increase in giving for the Lord's work. On the other hand, even though the increase in the sale of liquor is many times larger than the gifts for the Church and its benevolent institutions, it is surprising that there was any increase at all to the Church. We think of the vast sum of money spent for the liquor that destroys its victims and of the small amount given that Jesus Christ may be proclaimed to all men.

The late Dr. Henry W. Wiley said: "Alcohol is without question a substance that does not nourish the body, build up the tissues, or repair waste. It weakens resistance to heat and cold and also to diseases that may attack the system."

We are told there are 437,000 legalized liquor stores in the United States and 245,000 churches. These represent two opposing armies, one almost double the other.

Which will win?
Which will win your boy?
Which will win your daughter?
Which will win your home?
Which will win your support?
Which will win the Lord's support?

Whichever may be gaining or losing now, we have faith to believe the Lord through His Church will finally conquer.

WHO IS ON THE LORD'S SIDE, TO WIN WITH HIM?

GIRLS' CIRCLE PROGRAM

(Continued from page 528)

ning the leader speaks, "As we light our candles shall we remember that the one we light represents one whole year of service, when girls, in groups like ours, and their missionary emissaries, labored for their Master, pouring out the "Gold of His Love." This is said while the first of the candles are being lighted, and the rest is done in silence except for the music. The group remains standing while the leader quotes,

"I sing of mercies that endure
Forever builded firm and sure
Of faithfulness that never dies
Established changeless in the skies."

Song—"What Shall I Render to the Lord"—Please use the tune in the Psalter which is called Lambeth and sing the first and last verses. As it seems best, this may be sung as a solo, quartet or by the whole group.

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Tributes

MRS. SAMUEL A. WORK

We, the members of the Women's Missionary Society and the Berean Bible Class of the Seventh United Presbyterian Church, North Side, Pittsburgh, Pa., desire to express our profound and sincere appreciation of the life and work of Mrs. Samuel A. Work, who received her heavenly reward Sabbath, March 13, 1938.

She was a faithful and untiring worker in spite of physical burdens, and was ever willing and ready to serve her Master joyfully.

The beauty of her presence, the sublimity of her spirit, and her loyalty to her church and to those with whom she worked are characteristics which endeared her to us. While we shall miss her presence and service, we realize that our loss is her gain and we rejoice that she has entered upon a higher service, where she shall be at home with her Lord and Saviour, Jesus Christ.

Our tenderest sympathy goes out to her husband, Rev. Samuel A. Work, to Helen Jobe, her sister, to her brothers, and to a countless number of relatives and friends.

May we try to serve Him in that same untiring manner and with that same love for which she set the example.

Committee:
Mrs. Albert McClure
Mrs. Harry McMunn
Mrs. George Mehaffy

MRS. E. K. REED

The W. M. S. of the Ingram U. P. Church desire to pay loving tribute and respect to the memory of our departed member, Mrs. E. K. Reed, through all the years we knew and loved her quiet presence in our meetings; we shall miss her faithfulness.

Mrs. M. F. Englehart
Mrs. W. C. Wissel
Mrs. L. C. Miller

MRS. A. A. LONG

The Women's Missionary Society of the Grande Avenue United Presbyterian Church, Cedar Rapids, Iowa, mourns the loss of Mrs. A. A. Long who was a beloved and faithful member. She passed away on December 3, 1938, and is greatly missed, not only in the Missionary Society, but by the whole church.

Mrs. Long loved the Sabbath, the House of God, and the worship in all departments of the church. Regular in her attendance at all services, she was a good example to others. Through her prayer life and her understanding of the Bible, she touched the lives of many. Her keen interest in missions and her loyal support of the work was an aid to those associated with her.

We thank God for her long life of service to her family, her church, and her community, and for her wise counsel and friendship. We cherish the sweet memory of a strong Christian character which will remain an inspiration to us.

To her husband and two sons, we extend our sincere sympathy.

Mary E. Brownell
Zoe Leacox

MRS. JENNIE McNARY

Mrs. Jennie McNary was called by her Master to a higher service on Friday, September 3, 1937.

We, as members of the Mt. Prospect Women's Missionary Society, desire to pay loving tribute to her memory. She was interested in all work for her Master, whom she loved to serve. Her life was a living testimony of her love and loyalty to Christ and His Church. Her prayer life was so manifest and her presence such a benediction in our meetings. Her work on earth was well done and now we can think of her as happy in the higher service of her King. We feel that to her was the promise fulfilled—"Be thou faithful unto death, and I will give thee a crown of life."

Mrs. R. C. Barr,
Miss Retta Rainey,
Committee.

MRS. ANNIE McMURRAY

The Women's Missionary Society of Mt. Prospect U. P. Church, Thomas, Pa., wishes to pay a tribute of love and respect to the memory of a beautiful Christian character in the passing of Mrs. Annie McMurray, on February 22.

Her cheerfulness and courage, through her suffering, made her an inspiration to all who came in contact with her. We shall miss her sorely but we know that at last she has been healed by the great Physician.

We admired her good judgment in our every activity and the humility of self in service.

To her loved ones we extend our sincere sympathy in their loss, and commend them to the great Shepherd whom she loved.

Mrs. R. C. Barr,
Miss Retta Rainey,
Committee.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

(c-o American Mission should be added to each foreign address)

INDIA

Miss Helen Artman, 1920—Sialkot City
Miss Kathryn Beattie, 1920—Lyallpur
Miss Minnie Beatty, 1912—Abbottabad
Miss Roma B. Beatty, 1909—Badomali
Miss Hazel Bennett, 1908—Gujranwala
Miss R. Jean Black, 1921—Sangla Hill
Miss Lois Boyd, 1918—Sangla Hill
Dr. Anna Bramson, 1936—Sialkot City
Miss Frances E. Brown, 1927, 1937—Lyallpur
Miss Lois Buchanan, 1910—Pathankot
Miss Marie Cash, 1926—Sialkot City
Miss Evelyn Cathcart, 1925—Rawalpindi
Miss Margaret Fehlman, 1918—Zafarwal
Miss Betsy Fleming, 1918—Sargodha
Miss Vida J. Graham, 1922—Pathankot
Miss Evva P. Hartig, R.N., 1924—Jhelum
Miss Eva M. Hewitt, 1930—Campbellpur
Miss Janette Howland, 1921—Campbellpur
Miss Reba C. Hunsberger, M.D., 1921—Sialkot City
Miss Olive Laing, 1912—Sialkot City
Miss Sarah Jane Lamont, 1928—Sialkot City
Miss Mary Frances Lincoln, R.N., 1920—Sargodha
Miss Lillian A. McConnell, 1902—Jhelum
Miss E. Marjorie McCrory, 1936—Gujranwala
Miss Maude M. Miller, 1925—Sheikupura
Miss Henrietta Moore, 1898—Rawalpindi
Miss Marian T. Peterson, 1930—Zafarwal
Miss Willa M. Ramsey, 1921—Sialkot City
Miss Grace N. Ranson, 1936—Sangla Hill
Miss Louise Scott, 1916—Gujranwala
Miss Kate E. Spencer, 1918—Sargodha
Miss Vivian Trimble, 1921—Pathankot
Miss Ruth A. Warnock, 1918, 1936—Sargodha
Miss Helen V. Weede, 1928—Sheikhupura
Miss Georgia Wengert, 1920—Pasrur
Miss Dora A. Whitely, 1911—Pasrur

HONORARY MISSIONARY

Miss Mary J. Campbell, 1884—211 Mamillah Rd., Jerusalem, Palestine

NOW IN THIS COUNTRY

Miss Ruth Ardrey, 1924—
Miss Theresa I. Brownlee, 1922—Sylvia, Kansas
Miss N. Addaline Brandon, 1931—1072 Liberty St., Meadville, Pa.
Miss Laurella G. Dickson, 1897—719 N. W. 24th St., Oklahoma City, Okla.
Miss Kate A. Hill, 1896—Eldora, Iowa
Miss Flora Jameson, 1903—32 Bonvue St., N. S., Pittsburgh, Pa.
Miss Mary Kyle, 1904—212 N. Detroit St., Xenia, Ohio
Miss Glendine Lundquist, R.N., 1932—
Miss Elizabeth F. McConnell, R.N., 1931, c/o Rev. J. R. Jackson, 2168 E. York St., Philadelphia, Pa.
Miss Margaret Murdock, 1924—
Miss Laura Reynolds, 1924—100 Crosley Ave., Kenmore, N. Y.
Miss Helen C. Sharp, M.D., 1932—620½ N. Broadway, Pittsburg, Kansas
Miss Rose Shereda, 1928—Solon Springs, Wis.

RETIRED

Miss Emma Dean Anderson, 1881—231 Franklin St., Slippery Rock, Pa.
Miss Ella M. Gordon, 1893—Pattersonville, New York
Miss Mary A. Lawrence, 1893—c/o Rev. R. E. Ayers, Harmarville, Pa.
Miss Mary E. Logan, 1891—134 W. 7th St., Rushville, Ind.
Miss Rosa McCullough, 1879—Greenwood, Jackson Co., Mo.

EGYPT

Miss Hazel E. Anderson, 1937—Cairo
Miss Ella M. Barnes, 1911—Cairo
Miss Margaret A. Bell, 1901—Fayoum
Miss Leota Cabeen, 1909—Alexandria
Mrs. Mary K. Coventry, 1918—Benha
Miss Anna B. Criswell, 1905—Assiut
Miss Mary F. Dawson, 1922—Cairo
Mrs. Ada A. Dunlap, 1926—Assiut
Miss Lucia Dwight, 1919—Beni Suef
Miss Davida Finney, 1915—Assiut
Miss Alta G. French, 1925—Beni Suef
Miss Elsie French, 1909—Cairo
Miss Martha C. Glass, 1922—Cairo
Miss Eulalia D. Grether, 1920—Tanta
Miss Alice Grimes, 1924—Minia
Miss A. Constance Harper, 1937—Cairo
*Miss Rena L. Hogg, 1899—Assiut
Miss Lois D. Kingan, 1926—Benha
Miss Bernice L. Knowles, 1932—Assiut
Miss Lucy Lightowler, 1921—Cairo
Miss Helen J. Martin, 1915—Cairo
Miss Dora B. Mason, 1918—Assiut
Miss Jeannette McCrory, 1916—Minia
Miss Evelyn McFarland, 1919—Cairo
Miss Mabel McMichael, 1937—Cairo
Miss Carol E. McMillan, 1906—Tanta
Miss Helen J. Noordewier, 1921—Luxor
Miss Marion A. Paden, 1902—Tanta
Miss Venna R. Patterson, 1924—Luxor
Miss Frances Patton, 1922—Mansura
Miss Stella Robertson, 1922—Cairo
Mrs. Rachel Tracy Seiver, 1925—Fayoum
Miss Edna B. Sherriff, 1920—Cairo
Miss Jane C. Smith, R.N., 1922—Cairo
Miss Nellie C. Smith, 1911—Cairo
Miss Marie F. Tait, 1925—Zagazig
Miss Mary L. Thompson, 1917—Assiut
Miss Helen M. Walker, 1930—Assiut
Miss Laura B. Walker, 1904—Mansura
Miss Ethel L. Weed, 1919—Alexandria
Miss Elizabeth S. White, 1924—Alexandria
Miss Ida B. Whiteside, 1918—Luxor
Miss Ruth M. Williamson, 1924—Tanta
Miss Elizabeth Wilson, 1932—Fayoum
Miss Esther W. Wilson, 1919—Luxor
Miss Margaret A. Work, 1924—Zagazig
Miss Ruth A. Work, 1904—Assiut
Miss Laura Wright, 1921—Tanta

NOW IN THIS COUNTRY

Miss Helen R. Brownlee, R.N., 1934—215 Ridge Ave., Washington, Pa.
*Miss Minnehaha Finney, 1894—121 N. 7th St., Sterling, Kan.
Miss Alfretta M. Hammond, 1904—State Hospital, Warren, Pa.
Miss E. Roxy Martin, 1901—1239 Filmore St., Frankfort, Philadelphia, Pa.
Miss Lillian McClelland, 1923—126 N. First Ave., Tucson, Arizona
Miss Ruth McCleery, 1931—Vegreville, Alberta, Canada
Miss Sarah B. Meloy, 1923—1575 Florence Ave., Evanston, Ill.

THE SUDAN

Miss Isabel Blair—Omdurman
Miss Mary E. Cole, 1919—Khartum North
Miss Una Cole, 1918—Khartum North
Miss Elsie E. Grove, 1912—Dolaib Hill
Miss Ray Huffman, R.N., 1924—Nasir
Miss Aulora R. McIntyre, 1911—Wad Medani
Miss Mary Jane McKnight, 1922—Khartum North
Miss E. Verna Pillow, 1930—Omdurman
Miss C. Blanche Soule, R.N., 1921—Nasir
Miss Frances Turk, R.N., 1921—Khartum North

NOW IN THIS COUNTRY

Miss Marguerite McClellan, 1926—1915 S. Broadway, Pittsburg, Kans.

NAMES AND ADDRESSES OF MISSIONARIES UNDER THE BOARD OF FOREIGN MISSIONS

(c/o American Mission should be added to each foreign address)

EGYPT

Dr. and Mrs. J. W. Acheson—Cairo
Dr. and Mrs. C. C. Adams—Cairo
*Rev. J. R. Alexander, D.D.—Assiut
Dr. and Mrs. E. M. Bailey—Minia
Dr. and Mrs. W. T. Fairman—Cairo
Rev. and Mrs. Dalton Galloway—Luxor
Dr. and Mrs. H. K. Giffen—Assiut
Rev. and Mrs. W. P. Gilmor—Alexandria
Rev. and Mrs. F. D. Henderson—Assiut
*Dr. and Mrs. L. M. Henry—Assiut
Dr. and Mrs. W. W. Hickman—Assiut
Mr. and Mrs. F. S. Hoyman—Assiut
Dr. and Mrs. H. S. Hutchison—Tanta
Rev. and Mrs. W. B. Jamison—Tanta
Rev. and Mrs. H. E. Kelsey—Fayoum
Rev. and Mrs. James E. Kinnear—Mansura
Dr. and Mrs. C. A. Laughead—Assiut
Dr. and Mrs. N. D. McClanahan—Assiut
Prof. and Mrs. M. C. McFeeters—Assiut
Rev. and Mrs. H. A. McGeoch—Benha
Rev. and Mrs. Willis A. McGill—Cairo
Dr. and Mrs. R. T. McLaughlin—Cairo
Dr. and Mrs. W. T. Moore—Tanta
Mr. and Mrs. W. W. Nolin—Alexandria
Dr. and Mrs. H. E. Philips—Alexandria
Dr. and Mrs. W. H. Reed—Beni Suef
Dr. and Mrs. A. A. Thompson—Assiut
Dr. and Mrs. F. S. Thompson—Assiut

ON FURLOUGH

Dr. and Mrs. E. E. Elder—Apt. 21, 71 Martin St., Cambridge, Mass.
Rev. and Mrs. E. E. Grice—5821 Maryland Ave., Chicago, Ill.
*Rev. S. G. Hart, D.D.—New Wilmington, Pa.
Rev. and Mrs. E. R. Jamieson—6457 Benvenue Ave., Oakland, Calif.
Dr. and Mrs. F. C. McClanahan—New Concord, O.
Dr. and Mrs. C. P. Russell—38 Alexander St., Princeton, N. J.
Rev. and Mrs. W. J. Skellie—87 Sherman St., Hartford, Conn.

PUNJAB, INDIA

Dr. and Mrs. D. E. Alter—Rawalpindi
Dr. and Mrs. Stuart Bergsma—Taxila
Rev. and Mrs. James D. Brown—Sialkot
Rev. J. G. Campbell, D.D.—Pasrur
Dr. and Mrs. H. C. Chambers—Gujranwala
Rev. and Mrs. J. H. Colvin—Gurdaspur
Prof. and Mrs. W. J. Downs—Rawalpindi
Dr. and Mrs. J. C. Heinrich—Martinpur, Sheikhupura Dist.
Rev. and Mrs. J. A. McArthur—Gujranwala
Dr. and Mrs. J. A. McConnelee—Gujranwala
Rev. and Mrs. Robert Maxwell—Sialkot
Rev. and Mrs. Paul A. Miller—Zafarwal
Mr. and Mrs. C. C. Millson—Gujranwala
Dr. and Mrs. S. C. Picken—Sargodha
*Rev. E. L. Porter, D.D.—Taxila
Miss Gwynaeth R. Porter, R.N.—Taxila
Rev. and Mrs. Jay W. Ranson—Sangla Hill
Rev. and Mrs. W. H. Ross—Lyallpur
Rev. and Mrs. J. H. Stewart—Pathankot
Dr. and Mrs. R. R. Stewart—Rawalpindi
Rev. and Mrs. Wm. Sutherland—Campbellpur
Mr. and Mrs. F. A. Whitfield—Gujranwala

ON FURLOUGH

Rev. and Mrs. J. C. Alter—500 Schaff Bldg., Philadelphia, Pa.
*Dr. and Mrs. M. M. Brown—R. F. D., Camp Creek, Greeneville, Tenn.
Mrs. J. G. Campbell—541 Spring St., Wooster, O.
Rev. and Mrs. E. V. Clements—New Wilmington, Pa.
*Rev. and Mrs. Osborne Crowe—New Wilmington, Pa.
Rev. and Mrs. R. A. Foster—500 Schaff Bldg., Philadelphia, Pa.
*Rev. D. R. Gordon, D.D.—332 Carroll Park, W., Long Beach, Cal.
*Dr. and Mrs. J. H. Martin—New Concord, O.
Mr. and Mrs. W. H. Merriam—Van Gundy Hall Monmouth College, Monmouth, Ill.
Rev. and Mrs. Hugh M. Milne—112 W. Willow St., Wheaton, Ill.
Mr. and Mrs. C. A. Stewart—415 Elizabeth St., New Castle, Pa.
Rev. and Mrs. J. B. Cummings—500 Schaff Bldg., Philadelphia, Pa.
Rev. and Mrs. H. S. Nesbitt—288 Elmwood Ave., Wollaston, Mass.
Dr. and Mrs. H. J. Stewart—New Wilmington, Pa.

THE SUDAN

Rev. and Mrs. W. J. Adair—Nasir, Sobat River
Rev. and Mrs. J. L. Anderson—Omdurman
Rev. and Mrs. W. D. McClure—Akobo post, via Malakal
Mr. and Mrs. J. P. McKnight—Khartum
Rev. and Mrs. Glenn P. Reed—Doleib Hill, Malakal
Dr. and Mrs. Paul J. Smith—Nasir, Sobat River

ON FURLOUGH

Rev. and Mrs. Leander Finley—509 W. 121st St., New York City, N. Y.
Rev. and Mrs. J. A. Heasty—Caldwell, Kansas
Dr. and Mrs. R. F. Shields—500 Schaff Bldg., Philadelphia, Pa.
*Dr. and Mrs. G. A. Sowash—New Wilmington, Pa.

ETHIOPIA

Dr. and Mrs. John A. Cremer—Addis Ababa
Rev. and Mrs. Duncan C. Henry—Addis Ababa

ON FURLOUGH

Dr. and Mrs. V. F. Dougherty—642 N. E. 11th St., Oklahoma City, Okla.

(*) Retired from active service.

A
LITTLE
TIME
APART

- : -

FIFTH
ANNUAL
OBSERVANCE
PRAYER
AROUND
THE
WORLD

- : -

JUNE
21,
1938
10 A.M.
E.S.T.

THE CHRIST DIVINE

O Christ of wondrous birth,
Proclaimed to all the earth
By star and song divine,
Come Thou to me; be mine.

O Christ of holy life,
Amid great earthly strife,
Of word and deed divine,
Inspire my life by Thine.

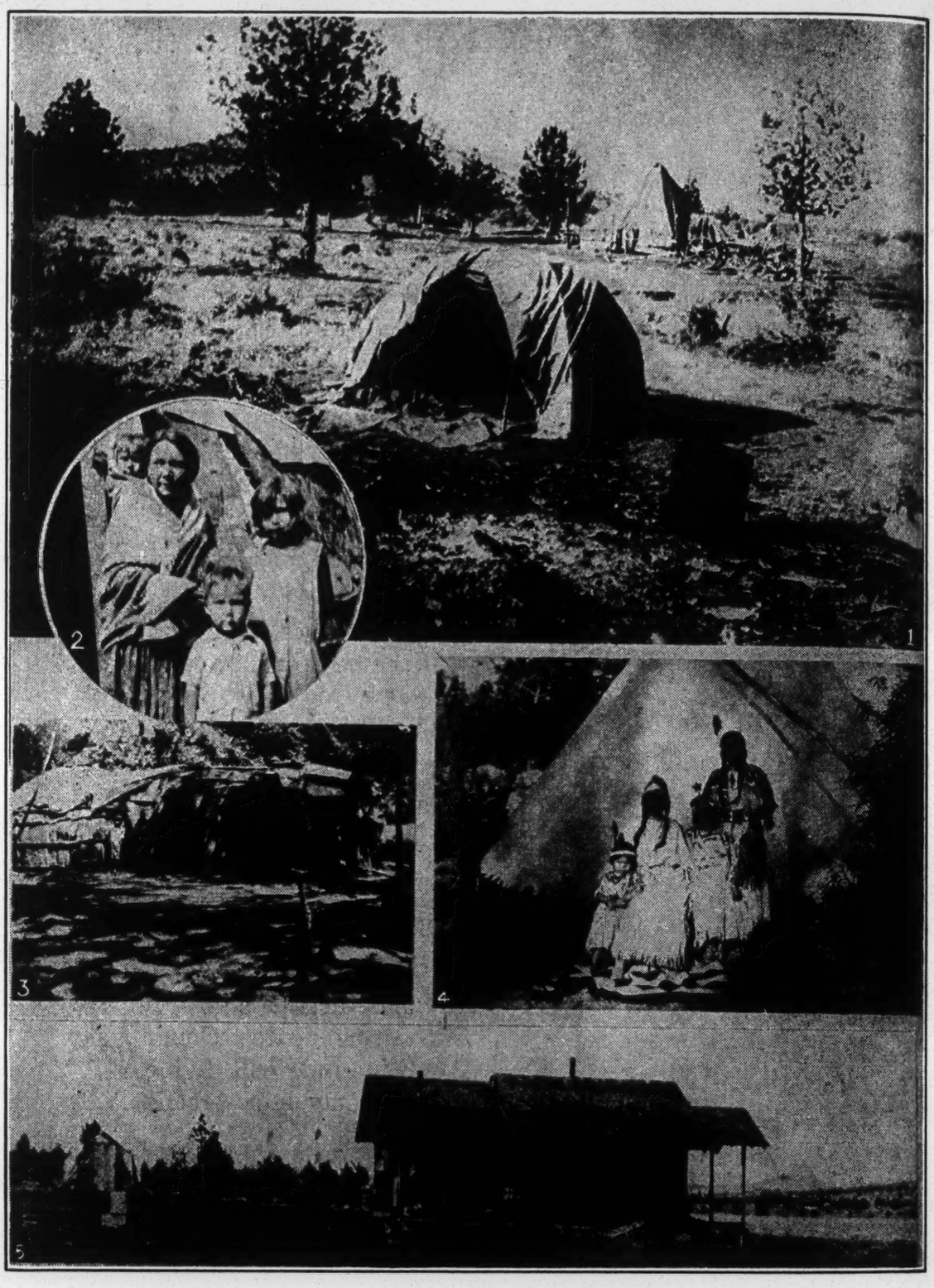
O Christ of precious love,
Who came from heaven above
To show God's love divine,
Thine ear to me incline.

O Christ of Calvary,
Thou gavest Thy life for me,
A gift of grace divine,
Of greatest love the sign.

O Christ of Easter Day,
Who drove death's clouds away
By Thine own will divine,
On Thee my hopes recline.

O Christ Thou Son of God,
Thee will I praise and laud
For all Thy gifts divine;
Come Thou to me; be mine.

(Mrs. Chas. W.) Elsie Wehling Fulton,
Secretary of Prayer Groups.



INDIAN LIFE AT WARM SPRINGS, OREGON, **See pp. 554-558**

No. 1—An Indian Sweat House. No. 2—A Christian mother and children. No. 3—A Summer Home. No. 4—The chief's wife (sitting), daughter Nettie and two granddaughters, Freda and Roma Jane. No. 5—A typical Indian Home. Mr. Sam Wewa's house at Seekseequa.